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DISSERTATIONS

AND

MISCELLANEOUS PIECES

RELATING TO THE

HISTORY AND ANTIQUITIES,

THE

ARTS, SCIENCES, AND LITERATURE,

OF

A S I A,

BY

SIR W. JONES,
JOHN ELIOT, ESQ.
LIEUT. FRANCIS WILFORD,
JOHN CORSE, ESQ.

NICOLAS FONTANA, ESQ.
MR. REUBEN BURROW,
LIEUT. COL. CLAUDE MARTIN,
MR. DE COSSIGNY,

AND OTHERS.

VOLUME THE THIRD,

BEING A CONTINUATION OF EXTRACTS FROM THE

ASIATIC RESEARCHES.

LONDON:

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M.DCC.XCVI.

DISSERTATIONS

ON

ADVERTISEMENT.

RELATING TO THE

HISTORY AND ANTIQUITIES,

ARTS, SCIENCES, AND LITERATURE,

OF

The two first volumes of the Archæologia.

WHAT has been already said in recommendation of this work, in the preface to the two first volumes, precludes the necessity of saying much on the present and ingenious members of our learned community; but it is impossible to let any thing more than a partial judgment, extracted the most useful and entertaining dissertations, but cannot help acknowledging, that we have shown a partiality to the essays of the late learned and ingenious Sir WILLIAM JONES, whose pen has so long done credit to the author, and afforded information and

ADVERTISEMENT.

WHAT has been already ſaid in recommendation of this work, in the preface to the two firſt volumes, precludes the neceſſity of ſaying much on the purſuits and ingenious reſearches of our learned countrymen and others, in the eaſt.

THE publication of the *Aſiatic Reſearches* being annual, and the ſcope in literature, and arts and ſcience being very extenſive, it is impoſſible to ſet any limits to this work.

FROM the third volume, we have, to the beſt of our judgment, extracted the moſt uſeful and entertaining diſſertations, but cannot help acknowledging, that we have ſhown a partiality to the eſſays of the late learned and ingenious SIR WILLIAM JONES, whoſe pen has ſo long done credit to the author, and afforded information

and amuſement to the literary world; for which we hope to ſtand excuſed, as well as for the introduction of a piece of the ſame gentleman's (*The Preface to the Hindu Law,*) though not contained in the volume from which the following ſubjects were ſelected.—By this declaration we do not wiſh to detract from the merit and abilities of the gentlemen, whoſe literary inveſtigations are to be met with in the following ſheets: on the contrary, on a peruſal of this volume, the reader will not only be enabled to diſcover and appretiate their reſpective merits, but receive as much uſeful information in this, as in either of the preceding volumes.

THE EDITORS.

AN

AN EULOGIUM

ON THE

LIFE AND WRITINGS

OF THE LATE

SIR WILLIAM JONES.

THIS volume was juſt completed, when the idea was ſuggeſted, of giving ſome account of the life and writings of Sir WILLIAM JONES, who was not only the founder, but long the Preſident of the Aſiatick Society in *Calcutta*, they being very intimately connected with the hiſtory and progreſs of that Society: but our limits being neceſſarily circumſcribed, we cannot better perform this taſk, than in the words of a diſcourſe, delivered at a meeting of that Society, on the 22d of *May*, 1794, by the Hon. Sir JOHN SHORE, Bart. Preſident.

"IT was lately our boaſt to poſſeſs a Preſident whoſe name, talents, and character would have been honourable to any inſtitution: It is now our misfortune to lament, that Sir WILLIAM JONES exiſts but in the affections of his friends, and in the eſteem, veneration, and regret of all.

I CANNOT, I flatter myſelf, offer a more grateful tribute to the Society than by making his character the ſubject of my firſt addreſs to you; and if, in the delineation of it, fondneſs and affection for the man ſhould appear—blended with my reverence for his genius and abilities, in the ſympathy of your feelings I ſhall find my apology.

To define with accuracy the variety, value, and extent of his literary attainments, requires more learning than I pretend to poſſeſs, and I am therefore to ſolicit your indulgence for an imperfect ſketch, rather than expect your approbation for a complete deſcription of the talents and knowledge of your late and lamented Preſident.

I SHALL begin with mentioning his wonderful capacity for the acquiſition of languages, which has never been excelled. In *Greek* and *Roman* literature, his early proficiency was the ſubject of admiration and applauſe; and knowledge, of whatever nature, once obtained by him, was ever afterwards progreſſive. The more elegant dialects of modern *Europe*, the *French*, the *Spaniſh*, and the *Italian*, he ſpoke and wrote with the greateſt fluency and preciſion; and the *German* and *Portugueſe* were familiar to him. At an early period of life his application to oriental literature commenced; he ſtudied the *Hebrew* with eaſe and ſucceſs; and many of the moſt learned *Aſiaticks* have the candour to avow, that his knowledge of *Arabick* and *Perſian* was as accurate and extenſive as their own; he was alſo converſant in the *Turkiſh* idiom, and the *Chineſe* had even attracted his notice ſo far as to induce him to learn the radical characters of that language, with a view perhaps to farther improvements. It was to be expected, after his arrival in *India*, that he would eagerly embrace the opportunity of making himſelf maſter of the *Sanſcrit*; and the moſt enlightened profeſſors of the doctrines of BRAHMA confeſs with pride, delight, and ſurpriſe, that his knowledge of their ſacred dialect was moſt critically correct and profound. The *Pandits*, who were in the habit of attending him, when I ſaw them after his death at a publick *Durbar*, could neither ſuppreſs their tears for his loſs, nor find terms to expreſs their admiration at the wonderful progreſs he had made in their ſciences.

BEFORE the expiration of his twenty-ſecond year he had completed his Commentaries on the Poetry of the *Aſiaticks*, although a conſiderable time afterwards elapſed before their publication; and this work, if no other monument of his labours exiſted, would at once furniſh proofs of his conſummate ſkill in the oriental dialects, of his proficiency in thoſe of *Rome* and *Greece*, of taſte and erudition far beyond his years, and of talents and application without example.

BUT the judgment of Sir WILLIAM JONES was too diſcerning to conſider language in any other light than as the key of ſcience, and he would have deſpiſed the reputation of a mere linguiſt. Knowledge and truth were the object of all his ſtudies, and his ambition was to be uſeful to mankind; with theſe views he extended his reſearches to all languages, nations, and times.

SUCH were the motives that induced him to propoſe to the government of this country, what he juſtly denominated a work of national utility and importance, the compilation of a copious Digeſt of *Hindu* and *Mahomedan* Law, from *Sanſcrit* and *Arabick* originals, with an offer of his ſervices to ſuperintend the compilation, and with a promiſe to tranſlate it. He had foreſeen, previous to his departure from *Europe*, that without the aid of ſuch a work, the wiſe and benevolent intentions of the legiſlature of *Great Britain*, in leaving to a certain extent the natives of theſe provinces in poſſeſſion of their own laws, could not be completely fulfilled; and his experience, after a ſhort reſidence in *India*, confirmed what his ſagacity had anticipated, that without principles to refer to, in a language familiar to the judges of the courts, adjudications amongſt the natives muſt too often be ſubject to an uncertain and erroneous expoſition, or wilful miſinterpretation of their laws.

To the ſuperintendance of this work, which was immediately undertaken at his ſuggeſtion, he aſſidiouſly devoted thoſe hours which he could ſpare from his profeſſional du-

ties. After tracing the plan of the Digeſt, he preſcribed its arrangement and mode of execution, and ſelected from the moſt learned *Hindus* and *Mahomedans* fit perſons for the taſk of compiling it: flattered by his attention, and encouraged by his applauſe, the *Pandits* proſecuted their labours with cheerful zeal to a ſatisfactory concluſion. The *Mola-vees* have alſo nearly finiſhed their portion of the work; but we muſt ever regret, that the promiſed tranſlation, as well as the meditated preliminary diſſertation, have been fruſtrated by that decree, which ſo often intercepts the performance of human purpoſes.

DURING the courſe of this compilation, and as auxiliary to it, he was led to ſtudy the works of MENU, reputed by the *Hindus* to be oldeſt and holieſt of legiſlators; and finding them to compriſe a ſyſtem of religious and civil duties, and of law in all its branches, ſo comprehenſive and minutely exact, that it might be conſidered as the Inſtitutes of *Hindu* Law, he preſented a tranſlation of them to the government of *Bengal*. During the ſame period, deeming no labour exceſſive or ſuperfluous that tended in any reſpect to promote the welfare or happineſs of mankind, he gave the publick an *Engliſh* verſion of the *Arabick* Text of the SIRAJIYAH, or *Mahomedan* Law of Inheritance, with a Commentary. He had already publiſhed in *England*, a tranſlation of a tract on the ſame ſubject by another *Mahomedan* lawyer, containing, as his own words expreſs, "a lively and elegant Epitome of the Law of Inheritance of "ZAID."

To theſe learned and important works, ſo far out of the road of amuſement, nothing could have engaged his application, but that deſire which he ever profeſſed, of rendering his knowledge uſeful to his nation, and beneficial to the inhabitants of theſe provinces.

WITHOUT attending to the chronological order of their publication, I ſhall briefly recapitulate his other performances

ances in *Aſiatick* literature, as far as my knowledge and recollection of them extend.

THE vanity and petulance of ANQUETIL DU PERRON, with his illiberal reflections on ſome of the learned members of the Univerſity of *Oxford*, extorted from him a letter in the *French* language, which has been admired for accurate criticiſm, juſt ſatire, and elegant compoſition. A regard for the literary reputation of his country induced him to tranſlate, from a *Perſian* original, into *French*, the Life of NADIR SHAH, that it might not be carried out of *England* with a reflection, that no perſon had been found in the *Britiſh* dominions capable of tranſlating it. The ſtudents of *Perſian* literature muſt ever be grateful to him for a Grammar of that language, in which he has ſhown the poſſibility of combining taſte and elegance with the preciſion of a grammarian; and every admirer of *Arabick* poetry muſt acknowledge his obligations to him for an *Engliſh* verſion of the ſeven celebrated poems, ſo well known by the name of MOALLAKAT, from the diſtinction to which their excellence had intitled them, of being ſuſpended in the Temple of *Mecca*. I ſhould ſcarcely think it of importance to mention, that he did not diſdain the office of editor of a *Sanſcrit* and *Perſian* work, if it did not afford me an opportunity of adding, that the latter was publiſhed at his own expence, and was ſold for the benefit of inſolvent debtors. A ſimilar application was made of the produce of SIRAJIYAH.

OF his lighter productions, the elegant amuſements of his leiſure hours, comprehending Hymns on the *Hindu* Mythology, Poems, conſiſting chiefly of Tranſlations from the *Aſiatick* languages, and the Verſion of SACONTALA, an ancient *Indian* Drama, it would be unbecoming to ſpeak in a ſtyle of importance, which he did not himſelf annex to them. They ſhow the activity of a vigorous mind, its fertility, its genius, and its taſte. Nor ſhall I particularly

dwell

dwell on the Diſcourſes addreſſed to this Society, which we have all peruſed or heard, or on the other learned and intereſting Diſſertations which form ſo large and valuable a portion of the records of our Reſearches. Let us lament that the ſpirit which dictated them is to us extinct, and that the voice to which we liſtened with improvement and rapture, will be heard by us no more.

BUT I cannot paſs over a paper, which has fallen into my poſſeſſion ſince his demiſe, in the hand-writing of Sir WILLIAM JONES himſelf, intitled *Deſiderata*, as more explanatory than any thing I can ſay, of the comprehenſive views of his enlightened mind. It contains, as a peruſal of it will ſhow, whatever is moſt curious, important, and attainable in the ſciences and hiſtories of *India*, *Arabia*, *China*, and *Tartary*; ſubjects which he had already moſt amply diſcuſſed, in the diſquiſitions which he laid before the Society.

WE are not authoriſed to conclude, that he had himſelf formed a determination to complete the works which his genius and knowledge had thus ſketched; the taſk ſeems to require a period beyond the probable duration of any human life; but we who had the happineſs to know Sir WILLIAM JONES; who were witneſſes of his indefatigable perſeverance in the purſuit of knowledge, and of his ardour to accompliſh whatever he deemed important; who ſaw the extent of his intellectual powers, his wonderful attainments in literature and ſcience, and the facility with which all his compoſitions were made, cannot doubt, if it had pleaſed Providence to protract the date of his exiſtence, that he would have ably executed much of what he had ſo extenſively planned.

I HAVE hitherto principally confined my diſcourſe to the purſuits of our late Preſident in Oriental literature, which from their extent might appear to have occupied all his time; but they neither precluded his attention to profeſſional

ſtudies,

ſtudies, nor to ſcience in general. Amongſt his publications in *Europe*, in polite literature, excluſive of various compoſitions in proſe and verſe, I find a Tranſlation of the Speeches of ISÆUS, with a learned Comment; and in law, An Eſſay on the Law of Bailments. Upon the ſubject of this laſt work, I cannot deny myſelf the gratification of quoting the ſentiments of a celebrated hiſtorian: "Sir "WILLIAM JONES has given an ingenious and rational "Eſſay on the Law of Bailments. He is perhaps the only "lawyer equally converſant with the Year-books of *Weſt-* "*minſter*, the Commentaries of ULPIAN, the Attick Plead- "ings of ISÆUS, and the ſentences of *Arabian* and *Perſian* "Cadhis."

HIS profeſſional ſtudies did not commence before his twentieth year; and I have his own authority for aſſerting, that the firſt book of *Engliſh* juriſprudence which he ever ſtudied, was FORTESCUE'S Eſſay in Praiſe of the Laws of *England*.

OF the ability and conſcientious integrity with which he diſcharged the functions of a magiſtrate, and the duties of a judge of the ſupreme court of judicature in this ſettlement, the publick voice and publick regret bear ample and merited teſtimony. The ſame penetration which marked his ſcientifick reſearches diſtinguiſhed his legal inveſtigations and deciſions; and he deemed no inquiries burthenſome, which had for their object ſubſtantial juſtice under the rules of law.

HIS Addreſſes to the jurors are not leſs diſtinguiſhed for philanthropy and liberality of ſentiment, than for juſt expoſitions of the law, perſpicuity, and elegance of diction; and his oratory was as captivating as his arguments were convincing.

IN an Epilogue to his Commentaries on *Aſiatick* Poetry, he bids farewel to polite literature, without relinquiſhing his affection for it; and concludes with an intimation of his

intention

intention to ſtudy law, expreſſed in a wiſh, which we now know to have been prophetick.

Mihi ſit, oro, non inutilis toga,
Nec indiſerta lingua, nec turpis manus!

I HAVE already enumerated attainments and works, which, from their diverſity and extent, ſeem far beyond the capacity of the moſt enlarged minds; but the catalogue may yet be augmented. To a proficiency in the languages of *Greece*, *Rome*, and *Aſia*, he added the knowledge of the philoſophy of thoſe countries, and of every thing curious and valuable that had been taught in them. The doctrines of the Academy, the Lyceum, or the Portico, were not more familiar to him than the tenets of the *Vedas*, the myſticiſm of the *Sufis*, or the religion of the ancient *Perſians*; and whilſt, with a kindred genius, he peruſed with rapture the heroick, lyrick, or moral compoſitions of the moſt renowned poets of *Greece*, *Rome*, and *Aſia*, he could turn with equal delight and knowledge to the ſublime ſpeculations or mathematical calculations of BARROW and NEWTON. With them alſo he profeſſed his conviction of the truth of the Chriſtian religion; and he juſtly deemed it no inconſiderable advantage that his reſearches had corroborated the multiplied evidence of Revelation, by confirming the *Moſaick* account of the primitive world. We all recollect, and can refer to the following ſentiments in his Eight Anniverſary Diſcourſe.

"THEOLOGICAL enquiries are no part of my preſent "ſubject; but I cannot refrain from adding, that the col- "lection of tracts which we call, from their excellence, the "Scriptures, contain, independently of a divine origin, "more true ſublimity, more exquiſite beauty, purer mora- "lity, more important hiſtory, and finer ſtrains both of "poetry and eloquence, than could be collected within the "ſame compaſs from all other books that were ever com- "poſed in any age, or in any idiom. The two parts, of "which the Scriptures conſiſt, are connected by a chain of

" compoſitions, which bear no reſemblance in form or ſtyle
" to any that can be produced from the ſtores of *Grecian*,
" *Indian*, *Perſian*, or even *Arabian* learning; the antiquity
" of thoſe compoſitions no man doubts, and the unſtrained
" application of them to events long ſubſequent to their
" publication, is a ſolid ground of belief, that they were ge-
" nuine predictions, and conſequently inſpired."

THERE were, in truth, few ſciences in which he had not acquired conſiderable proficiency; in moſt, his knowledge was profound. The theory of muſick was familiar to him; nor had he neglected to make himſelf acquainted with the intereſting diſcoveries lately made in chemiſtry; and I have heard him aſſert, that his admiration of the ſtructure of the human frame had induced him to attend, for a ſeaſon, to a courſe of anatomical lectures delivered by his friend the celebrated HUNTER.

HIS laſt and favourite purſuit was the ſtudy of Botany, which he originally began under the confinement of a ſevere and lingering diſorder, which with moſt minds would have proved a diſqualification from any application. It conſtituted the principal amuſement of his leiſure hours. In the arrangements of LINNÆUS he diſcovered ſyſtem, truth, and ſcience, which never failed to captivate and engage his attention; and from the proofs which he has exhibited of his progreſs in botany, we may conclude that he would have extended the diſcoveries in that ſcience. The laſt compoſition which he read in this Society, was a deſcription of ſelect *Indian* plants, and I hope the executors will allow us to fulfil his intention of publiſhing it as a Number in our Reſearches.

IT cannot be deemed uſeleſs or ſuperfluous to inquire by what arts or method he was enabled to attain to a degree of knowledge almoſt univerſal, and apparently beyond the powers of man, during a life little exceeding forty-ſeven years.

THE faculties of his mind, by nature vigorous, were improved

improved by conſtant exerciſe; and his memory, by habitual practice, had acquired a capacity of retaining whatever had once been impreſſed upon it. To an unextinguiſhed ardour for univerſal knowledge, he joined a perſeverance in the purſuit of it, which ſubdued all obſtacles; his ſtudies began with the dawn, and during the intermiſſions of profeſſional duties, were continued throughout the day; reflection and meditation ſtrengthened and confirmed what induſtry and inveſtigation had accumulated. It was a fixed principle with him, from which he never voluntarily deviated, not to be deterred by any difficulties that were ſurmountable, from proſecuting to a ſucceſsful termination what he had once deliberately undertaken.

But what appears to me more particularly to have enabled him to employ his talents ſo much to his own and the publick advantage, was the regular allotment of his time, and a ſcrupulous adherence to the diſtribution which he had fixed; hence all his ſtudies were purſued without interruption or confuſion. Nor can I here omit remarking, what may probably have attracted your obſervation as well as mine, the candour and complacency with which he gave his attention to all perſons, of whatſoever quality, talents, or education: he juſtly concluded, that curious or important information might be gained even from the illiterate; and wherever it was to be obtained he ſought and ſeized it.

Of the private and ſocial virtues of our lamented Preſident our hearts are the beſt records. To you who knew him it cannot be neceſſary for me to expatiate on the independence of his integrity, his humanity, probity, or benevolence, which every living creature participated; on the affability of his converſation and manners, or his modeſt, unaſſuming deportment: nor need I remark, that he was totally free from pedantry, as well as from arrogance and ſelf-ſufficiency, which ſometimes accompany and diſgrace the greateſt abilities; his preſence was the delight of every

ſociety,

ſociety, which his converſation exhilarated and improved; and the publick have not only to lament the loſs of his talents and abilities, but that of his example.

To him, as the founder of our inſtitution, and whilſt he lived its firmeſt ſupport, our reverence is more particularly due. Inſtructed, animated, and encouraged by him, genius was called forth into exertion, and modeſt merit was excited to diſtinguiſh itſelf. Anxious for the reputation of the Society, he was indefatigable in his own endeavours to promote it, whilſt he cheerfully aſſiſted thoſe of others. In loſing him, we have not only been deprived of our brighteſt ornament, but of the guide and patron, on whoſe inſtructions, judgment, and candour, we could implicitly rely.

BUT it will, I truſt, be long, very long before the remembrance of his virtues, his genius, and abilities loſe that influence over the members of this Society, which his living example had maintained; and if, previous to his demiſe, he had been aſked by what poſthumous honours or attentions we could beſt ſhow our reſpect for his memory; I may venture to aſſert, he would have replied; "By exerting "yourſelves to ſupport the credit of the Society;" applying to it perhaps the dying wiſh of Father Paul, "Eſto "perpetua!"

THE following Epitaph was written by Sir WILLIAM DUNKIN, as a tribute of ſincere friendſhip, to the Memory of Sir WILLIAM JONES.

GULIELMUS JONES, Eq. Cur: ſup: in BENGAL ex Judicibus unus,
Legum peritus, fiduſque Interpres,
Omnibus benignus,
Nullius Fautor,
Virtute, Fortitudine, Suavitate Morum
Nemini ſecundus,
Seculi eruditi longè primus
Ibat ubi ſolum plura cognoſcere Fas eſt
27° Apr: 1794.

CONTENTS

CONTENTS OF VOL. III.

Page

On the Borderers, Mountaineers, and Iſlanders of *Aſia*, - - - - 1

On the Inhabitants of the *Garrow Hills*, - 21

On *Egypt* and the *Nile*, from the Ancient Books of the *Hindus*, - - - - 46

Remarks on the preceding, - - 260

An Account of the Method of Catching Wild Elephants at *Tipura*, - - - 266

On the *Nicobar* Iſles and the Fruit of the *Mellori*, 292

On the Muſical Modes of the *Hindus*, - 312

On the Myſtical Poetry of the *Perſians* and *Hindus*, 353

Gitagóvinda, or the Songs of *Jayadéva*, - 376

Specimen of a Method of reducing Practical Tables and Calculations into more general and compendious Forms, - - - 405

A Demonſtration of one of the *Hindu* Rules of Arithmetick, - - - 410

On the Manufacture of *Indigo*, at *Ambore*, - 414

Extract of a Treatiſe ou the Manufacture of *Indigo*, 416

On the Origin and Families of Nations, - 418

Preface to the Inſtitutes of *Hindu* Law, - 435

ASIATIC RESEARCHES.

THE EIGHTH

ANNIVERSARY DISCOURSE,

DELIVERED 24th FEBRUARY, 1791,

BY SIR WILLIAM JONES, PRESIDENT.

GENTLEMEN,

WE have taken a general view, at our five laſt annual meetings, of as many celebrated nations, whom we have proved, as far as the ſubject admits of proof, to have deſcended from three primitive ſtocks, which we call for the preſent *Indian*, *Arabian*, *Tartarian*; and we have nearly travelled over all *Aſia*, if not with a perfect coincidence of ſentiment, at leaſt, with as much unanimity, as can be naturally expected in a large body of men, each of whom muſt aſſert it as his right, and conſider it as his duty, to decide on all points for himſelf; and, never to decide on obſcure points without the beſt evidence that can poſſibly be adduced. Our travels will this day be concluded; but our hiſtorical reſearches would have been left incomplete, if we had paſſed without attention over the numerous races

of borderers, who have long been eſtabliſhed on the limits of *Arabia*, *Perſia*, *India*, *China*, and *Tartary*; over the wild tribes reſiding in the mountainous parts of thoſe extenſive regions; and the more civilized inhabitants of the iſlands annexed by geographers to their *Aſiatic* diviſion of this globe.

Let us take our departure from *Idume*, near the gulf of *Elanitis*, and, having encircled *Aſia*, with ſuch deviations from our courſe as the ſubject may require, let us return to the point from which we began, endeavouring, if we are able, to find a nation, who may clearly be ſhown, by juſt reaſoning from their language, religion, and manners, to be neither *Indians*, *Arabs*, nor *Tartars* pure or mixed; but always remembering, that any ſmall family detached in an early age from the parent ſtock, without letters, with few ideas beyond objects of the firſt neceſſity, and conſequently with few words; and fixing their abode on a range of mountains, in an iſland, or even in a wide region, before uninhabited, might in four or five centuries, people their new country, and would neceſſarily form a new language, with no perceptible traces, perhaps, of that ſpoken by their anceſtors. *Edom* or *Idume*, and *Erithra* or *Phenice*, had originally, as many believe, a ſimilar meaning, and were derived from words denoting a *red* colour: but whatever be their derivation, it ſeems indubitable, that a race of men were anciently ſettled in *Idume* and in *Median*, whom the oldeſt and beſt *Greek* authors call *Erythreans*, who were very diſtinct from the *Arabs*;

and

and whom, from the concurrence of many ſtrong teſtimonies, we may ſafely refer to the *Indian* ſtem. M. D'HERBELOT mentions a tradition (which he treats indeed as a fable) that a colony of thoſe *Idumeans* had migrated from the northern ſhores of the *Erythrean* ſea, and ſailed acroſs the *Mediterranean* to *Europe*, at the time fixed by chronologers for the paſſage of EVANDER, with his *Arcadians* into *Italy*, and that both *Greeks* and *Romans* were the progeny of theſe emigrants. It is not on vague and ſuſpected traditions that we muſt build our belief of ſuch events; but, NEWTON, who advanced nothing in ſcience without demonſtration, and nothing in hiſtory without ſuch evidence as he thought concluſive, aſſerts from authorities, which he had carefully examined, that the *Idumean* voyagers "carried "with them both arts and ſciences, among which "were their aſtronomy, navigation, and letters; "for in *Idume*, ſays he, they had *letters* and *names* "*for conſtellations* before the days of JOB, who mentions them." JOB, indeed, or the author of the book which takes its name from him, was of the *Arabian* ſtock, as the language of that ſublime work inconteſtably proves: but the mention and propagation of letters, are by all, ſo juſtly aſcribed to the *Indian* family, that if STRABO and HERODOTUS were not groſsly deceived, the adventurous *Idumeans*, who firſt gave names to the ſtars, and hazarded long voyages in ſhips of their own conſtruction, could be no other than a branch of the *Hindu* race: in all events, there is no ground for believing them

of a *fourth* distinct lineage, and we need say no more of them, till we meet them again on our return under the name of *Phenicians*.

As we pass down the formidable sea, which rolls over its coral bed between the coast of the *Arabs*, or those who speak the pure language of Ismaïl, and that of the *Ajams*, or those who *mutter it barbarously*, we find no certain traces on the *Arabian* side, of any people who were not originally *Arabs* of the genuine or mixed breed; anciently, perhaps, there were *Troglodytes* in part of the peninsula, but they seem to have been long supplanted by the *Nomades*, or wandering herdsmen; and who those *Troglodytes* were, we shall see very clearly, if we deviate a few moments from our intended path, and make a short excursion into countries very lately explored, on the Western or *African* side of the Red Sea.

That the written *Abyssinian* language, which we call *Ethiopick*, is a dialect of old *Chaldean*, and sister of *Arabick* and *Hebrew*; we know with certainty, not only from the great multitude of identical words, but (which is a far stronger proof) from the similar grammatical arrangement of the several idioms: we know at the same time, that it is written like all the *Indian* characters, from the left hand to the right, and that the vowels are annexed, as in *Dévanágarì*, to the consonants; with which they form a syllabick system extremely clear and convenient, but disposed in a less artificial order than the system of letters now exhibited in the *Sanscrit* gram-

mars; whence it may juſtly be inferred, that the order contrived by PA'NINI or his diſciples is comparatively modern; and I have no doubt, from a curſory examination of many old inſcriptions on pillars and in caves, which have obligingly been ſent to me from all parts of *India*, that the *Nágarì* and *Ethiopean* letters had at firſt a ſimilar form. It has long been my opinion, that the *Abyſſinians* of the *Arabian* ſtock, having no ſymbols of their own to repreſent articulate ſounds, borrowed thoſe of the black *Pagans*, whom the *Greeks* call *Troglodytes*, from their primeval habitations in natural caverns, or in mountains excavated by their own labour: they were probably the firſt inhabitants of *Africa*, where they became in time the builders of magnificent cities, the founders of ſeminaries for the advancement of ſcience and philoſophy, and the inventors (if they were not rather the importers) of ſymbolical characters. I believe on the whole, that the *Ethiops* of *Meroë* were the ſame people with the firſt *Egyptians*, and conſequently, as it might eaſily be ſhown, with the original *Hindus*. To the ardent and intrepid Mr. BRUCE, whoſe travels are, to my taſte, uniformly agreeable and ſatisfactory, though he thinks very differently from me on the language and genius of the *Arabs*, we are indebted for more important, and, I believe, more accurate information concerning the nations eſtabliſhed near the *Nile*, from its fountains to its mouths, than all *Europe* united could before have ſupplied; but, ſince he has not been at the pains to compare the ſeven

languages, of which he has exhibited a ſpecimen, and ſince I have not leiſure to make the compariſon, I muſt be ſatisfied with obſerving, on his authority, that the dialects of the *Gafots* and the *Gallas*, the *Agows* of both races, and the *Falaſhas*, who muſt originally have uſed a *Chaldean* idiom, were never preſerved in writing, and the *Amharick* only in modern times; they muſt, therefore, have been for ages in fluctuation, and can lead, perhaps, to no certain concluſion as to the origin of the ſeveral tribes who anciently ſpoke them. It is very remarkable, as Mr. BRUCE and Mr. BRYANT have proved, that the *Greeks* gave the appellation of *Indians* both to the ſouthern nations of *Africk* and to the people, among whom we now live; nor is it leſs obſervable, that, according to EPHORUS, quoted by STRABO, they called all the ſouthern nations in the world *Ethiopians*, thus uſing *Indian* and *Ethiop* as convertible terms: but we muſt leave the gymnoſophiſts of *Ethiopia*, who ſeemed to have profeſſed the doctrines of BUDDHA, and enter the great *Indian* ocean, of which their *Aſiatick* and *African* brethren were probably the firſt navigators.

ON the iſlands, near *Yemen*, we have little to remark: they appear now to be peopled chiefly by *Mohammedans*, and afford no marks of diſcrimination, with which I am acquainted, either in language or manners; but I cannot bid farewel to the coaſt of *Arabia* without aſſuring you, that, whatever may be ſaid of *Ommán* and the *Scythian* colonies, who, it is imagined, was formerly ſettled there, I

have

have met with no trace, in the maritime part of *Yemen*, from *Aden* to *Maſkat*, of any nation who were not either *Arabs* or *Abyſſinian* invaders.

BETWEEN that country and *Irán* are ſome iſlands, which, from their inſignificance in our preſent inquiry, may here be neglected; and, as to the *Curds*, and other independent races, who inhabit the branches of *Taurus* or the banks of *Euphrates* and *Tigris*, they have, I believe, no written language, nor any certain memorials of their origin: it has, indeed, been aſſerted by travellers, that a race of wanderers in *Diyárbecr*, yet ſpeak the *Chaldaick* of our ſcripture; and the rambling *Turcmáns* have retained, I imagine, ſome traces of their *Tartarian* idioms; but, ſince no veſtige appears, from the gulf of *Perſia* to the rivers *Cur* and *Aras*, of any people diſtinct from the *Arabs*, *Perſians*, or *Tartars*, we may conclude, that no ſuch people exiſts in the *Iranian* mountains, and return to thoſe which ſeparate *Iran* from *India*. The principal inhabitants of the mountains, called *Párſici*, where they run towards the weſt, *Parveti*, from a known *Sanſcrit* word, where they turn in an eaſtern direction, and *Paropamiſus*, where they join *Imaus* in the north, were anciently diſtinguiſhed among the *Bráhmans* by the name of *Deradas*, but ſeem to have been deſtroyed or expelled by the numerous tribes of *Afgháns* or *Patans*, among whom are the *Balójas*, who give their name to a mountains diſtrict; and there is very ſolid ground for believing, that the *Afgháns* deſcended from the *Jews*; becauſe they

ſometimes in confidence avow that unpopular origin, which in general they ſedulouſly conceal, and which other *Muſelmans* poſitively aſſert; becauſe *Hazaret*, which appears to be the *Aſareth* of ESDRAS, is one of their territories; and, principally, becauſe their language is evidently a dialect of the ſcriptural *Chaldaick*.

We come now to the river *Sindhu*, and the country named from it: near its mouths we find a diſtrict, called by NEARCHUS, in his journal, *Sangada*; which M. D'ANVILLE juſtly ſuppoſes to be the ſeat of the *Sanganians*, a barbarous and piratical nation mentioned by modern travellers, and well known at preſent by our countrymen in the Weſt of *India*. Mr. MALET, now reſident at *Púna* on the part of the *Britiſh* government, procured at my requeſt the *Sanganian* letters, which are a ſort of *Nágarì*, and a ſpecimen of their language, which is apparently derived, like other *Indian* dialects, from the *Sanſcrit*; nor can I doubt, from the deſcriptions which I have received of their perſons and manners, that they are *Páməras*, as the *Bráhmans* call them, or outcaſt *Hindus*, immemorially ſeparated from the reſt of the nation. It ſeems agreed, that the ſingular people, called *Egyptians*, and, by corruption, *Gypſies*, paſſed the *Mediterranean* immediately from *Egypt*; and their motley language, of which Mr. GRELLMANN exhibits a copious vocabulary, contains ſo many *Sanſcrit* words, that their *Indian* origin can hardly be doubted: the authenticity of that vocabulary ſeems eſtabliſhed by a multitude of

of *Gypſy* words, as *angár*, charcoal, *cáſhth*, wood, *pâr*, a bank, *bhú*, earth, and a hundred more, for which the collector of them could find no parallel, in the vulgar dialect of *Hinduſtán*, though we know them to be pure *Sanſcrit*, ſcarce changed in a ſingle letter. A very ingenious friend, to whom this remarkable fact was imparted, ſuggeſted to me, that thoſe very words might have been taken from old *Egyptian*, and that the *Gypſies* were *Troglodytes* from the rocks near *Thebes*, where a race of banditti ſtill reſemble them, in their habits and features; but, as we have no other evidence of ſo ſtrong an affinity between the popular dialects of old *Egypt* and *India*, it ſeems more probable, that the *Gypſies*, whom the *Italians* call *Zingaros* and *Zinganos*, were no other than *Zinganians*, as M. D'Anville alſo writes the word, who might, in ſome piratical expedition, have landed on the coaſt of *Arabia* or *Africa*, whence they might have rambled to *Egypt*, and at length might have migrated, or been driven into *Europe*. To the kindneſs of Mr. Malet I am alſo indebted for an account of the *Boras*; a remarkable race of men inhabiting chiefly the cities of *Gujarát*, who, though *Muſelmans* in religion, are *Jews* in features, genius, and manners: they form in all places a diſtinct fraternity, and every where noted for addreſs in bargaining, for minute thrift, and conſtant attention to lucre, but profeſs total ignorance of their own origin; though it ſeems probable, that they came firſt with their brethren, the *Afghans*, to the borders of *India*, where they learned in time to prefer a gainful

ful and ſecure occupation, in populous towns, to the perpetual wars and laborious exertions on the mountains. As to the *Moplas*, in the weſtern parts of the *Indian* empire, I have ſeen their books in *Arabick*, and am perſuaded, that, like the people called *Malays*, they deſcended from *Arabian* traders and mariners after the age of MUHAMMED.

ON the continent of *India*, between the river *Vipáſa*, or *Hyphaſis*, to the weſt, the mountains of *Tripura* and *Cámarúpa* to the eaſt, and *Himálaya* to the north, we find many races of wild people with more or leſs of that priſtine ferocity, which induced their anceſtors to ſecede from the civilized inhabitants of the plains and valleys: in the moſt ancient *Sanſcrit* books they are called *Sacas*, *Cirátas*, *Cólas*, *Pulindas*, *Barbaras*, and are all known to *Europeans*, though not all by their true names; but many *Hindu* pilgrims, who have travelled through their haunts, have fully deſcribed them to me; and I have found reaſons for believing, that they ſprang from the old *Indian* ſtem, though ſome of them were ſoon intermixed with the firſt ramblers from *Tartary*, whoſe language ſeems to have been the baſis of that now ſpoken by the *Moguls*.

We come back to the *Indian* iſlands, and haſten to thoſe which lie to the ſouth-eaſt of *Silán* or *Taprobane*; for *Silán* itſelf, as we know from the languages, letters, religion, and old monuments of its various inhabitants, was peopled beyond time of memory by the *Hindu* race, and formerly, perhaps, extended much farther to the weſt and to the ſouth,

ſo

ſo as to include *Lancà*, or the equinoctial point of the *Indian* aſtronomers; nor can we reaſonably doubt, that the ſame enterpriſing family planted colonies in the other iſles of the ſame ocean from the *Malayadwípas*, which take their name from the mountain of *Malaya*, to the *Moluccas* or *Mallicás*, and probably far beyond them. Captain FORREST aſſured me, that he found the iſle of *Bali* (a great name in the hiſtorical poems of *India*) chiefly peopled by *Hindus*, who worſhipped the ſame idols, which he had ſeen in this province; and that of *Madhurà* muſt have been ſo denominated, like the well known territory in the weſtern peninſula, by a nation, who underſtood *Sanſcrit*. We need not be ſurpriſed, that M. D'ANVILLE was unable to aſſign a reaſon, why the *Jabadios*, or *Yavadwípa*, of PTOLEMY was rendered in the old *Latin* verſion the iſle of *Barley*; but we muſt admire the inquiſitive ſpirit and patient labour of the *Greeks* and *Romans*, whom nothing obſervable ſeems to have eſcaped: *Yava* means *barley* in *Sanſcrit*, and, though that word, or its regular derivative, be now applied ſolely to *Java*, yet the great *French* geographer adduces very ſtrong reaſons for believing, that the ancients applied it to *Sumatra*. In whatever way the name of the laſt-mentioned iſland may be written by *Europeans*, it is clearly an *Indian* word, implying *abundance* or *excellence*; but we cannot help wondering, that neither the natives of it, nor the beſt informed of our *Pandits*, know it by any ſuch appellation; eſpecially as it ſtill exhibits viſible traces of a primeval

eval connection with *India;* from the very accurate and intereſting account of it by a learned and ingenious member of our own body, we diſcover, without any recourſe to etymological conjecture, that multitudes of pure *Sanſcrit* words occur in the principal dialects of the *Sumatrans;* that, among their laws, two poſitive rules concerning *ſureties* and *intereſt* appear to be taken word for word from the *Indian* legiſlators NA'RED and HA'RITA; and, what is yet more obſervable, that the ſyſtem of letters, uſed by the people of *Rejang* and *Lampún*, has the ſame artificial order with the *Dévanágarì;* but in every ſeries one letter is omitted, becauſe it is never found in the languages of thoſe iſlanders. If Mr. MARSDEN has proved (as he firmly believes, and as we, from our knowledge of his accuracy, may fairly preſume) that clear veſtiges of one ancient language are diſcernible in all the inſular dialects of the ſouthern ſeas from *Madagaſcar* to the *Philippines*, and even to the remoteſt iſlands, lately diſcovered, we may infer from the ſpecimens in his account of *Sumatra*, that the parent of them all was no other than the *Sanſcrit;* and with this obſervation, having nothing of conſequence to add on the *Chineſe* iſles, or on thoſe of *Japan*, I leave the fartheſt eaſtern verge of this continent, and turn to the countries, now under the government of *China*, between the northern limits of *India*, and the extenſive domain of thoſe *Tartars*, who are ſtill independent.

THAT

THAT the people of *Pótyid* or *Tibet* were *Hindus*, who engrafted the hereſies of BUDDHA on their old mythological religion, we know from the reſearches of CASSIANO, who had long had reſided among them, and whoſe diſquiſitions on their language and letters, their tenets and forms of worſhip, are inſerted by GIORGI in his curious and prolix compilation, which I have had the patience to read from the firſt to the laſt of nine hundred rugged pages: their characters are apparently *Indian*, but their language has now the diſadvantage of being written with more letters than are ever pronounced; for, althought it was anciently *Sanſcrit*, and polyſyllabick, it ſeems at preſent, from the influence of *Chineſe* manners, to conſiſt of monoſyllables, to form which, with ſome regard to grammatical derivation, it has become neceſſary to ſuppreſs in common diſcourſe many letters, which we ſee in their books; and thus we are enabled to trace in their writing a number of *Sanſcrit* words and phraſes, which, in their ſpoken dialect are quite undiſtinguiſhable. The two engravings in GIORGI's book, from ſketches by a *Tibetian* painter, exhibit a ſyſtem of *Egyptian* and *Indian* mythology; and a complete explanation of them would have done the learned author more credit than his fanciful etymologies, which are always ridiculous, and often groſsly erroneous.

THE *Tartars* having been wholly unlettered, as they freely confeſs, before their converſion to the religion of *Arabia*, we cannot but ſuſpect that the natives of *Eighúr*, *Tañcút*, and *Khatà*, who had

ſyſtems

ſyſtems of letters, and are even ſaid to have cultivated liberal arts, were not of the *Tartarian*, but of the *Indian* family; and I apply the ſame remark to the nation, whom we call *Barmas*, but who are known to the *Pandits* by the name of *Brahmachínas*, and ſeem to have been the *Brachmani* of PTOLEMY: they were probably rambling *Hindus*, who, deſcending from the northern parts of the eaſtern peninſula, carried with them the letters now uſed in *Ava*, which are no more than a round *Nágarì* derived from the ſquare characters, in which the *Páli*, or ſacred language of BUDDHA's prieſts in that country, was anciently written; a language, by the way, very nearly allied to the *Sanſcrit*, if we can depend on the teſtimony of M. DE LA LOUBERE; who, though always an acute obſerver, and in general a faithful reporter of facts, is charged by CARPANIUS with having miſtaken the *Barma* for the *Páli* letters; and when, on his authority, I ſpoke of the *Bali* writing to a young chief of *Aracan*, who read with facility the books of the *Barmas*, he corrected me with politeneſs, and aſſured me, that the *Páli* language was written by the prieſts in a much older character.

LET us now return eaſtward to the fartheſt *Aſiatick* dominions of *Ruſſia*, and rounding them on the north-eaſt, paſs directly to the *Hyperboreans*, who, from all that can be learned of their old religion and manners, appear like the *Maſſagetæ*, and ſome other nations uſually conſidered as *Tartars*, to have been really of the *Gothick*, that is of the *Hindu* race;

for

for I confidently aſſume, that the *Goths* and *Hindus* had originally the ſame language, gave the ſame appellations to the ſtars and planets, adored the ſame falſe deities, performed the ſame bloody ſacrifices, and profeſſed the ſame notions of rewards and puniſhments after death, I would not inſiſt with M. Bailly that the people of *Finland* were *Goths*, merely becauſe they have the word *ſhip* in their language, while the reſt of it appears wholly diſtinct from any of the *Gothic* idioms. The publiſhers of the Lord's prayer in many languages repreſent the *Finniſh* and *Lapponian* as nearly alike, and the *Hungarian* as totally different from them; but this muſt be an error, if it be true that a *Ruſſian* author has lately traced the *Hungarian* from its primitive ſeat between the *Caſpian* and the *Euxine*, as far as *Lapland* itſelf; and, ſince the *Huns* were confeſſedly *Tartars*, we may conclude, that all the northern languages, except the *Gothick*, had a *Tartarian* origin, like that univerſally aſcribed to the various branches of *Sclavonian*.

On the Armenian, which I never ſtudied, becauſe I could not hear of any original compoſitions in it, I can offer nothing deciſive; but am convinced, from the beſt information procurable in *Bengal*, that its baſis was ancient *Perſian*, of the ſame *Indian* ſtock with the *Zend*, and that it has been gradually changed ſince the time when *Armenia* ceaſed to be a province of *Irán*: the letters in which it now appears are allowed to be comparatively modern; and, though the learned editor of

the tract by CARPANIUS, on the literature of *Avá*, compares them with the *Páli* characters, yet, if they be not, as I ſhould rather imagine, derived from the *Pahlavì*, they are probably an invention of ſome learned *Armenian* in the middle of the fifth century. MOSES of *Khoren*, than whom no man was more able to elucidate the ſubject, has inſerted in his hiſtorical work a diſquiſition on the language of *Armenia*, from which we might collect ſome curious information, if the preſent occaſion required it; but to all the races of men, who inhabit the branches of *Caucaſus*, and the northern limits of *Irán*, I apply the remark, before announced generally, that ferocious and hardy tribes, who retire for the ſake of liberty to mountainous regions, and form by degrees a ſeparate nation, muſt alſo form in the end a ſeparate language, by agreeing on new words to expreſs new ideas; provided that the language, which they carried with them, was not fixed by writing, and ſufficiently copious. The *Armenian* damſels are ſaid by STRABO to have ſacrificed in the temple of the goddeſs ANAITIS, whom we know, from other authorities, to be the NA'HI'D, or VENUS, of the old *Perſians*; and it is for many reaſons highly probable, that one and the ſame religion prevailed through the whole empire of CYRUS.

HAVING travelled round the continent, and among the iſlands, of *Aſia*, we come again to the coaſt of the *Mediterranean*; and the principal nations of antiquity, who firſt demand our attention, are

are the *Greeks* and *Phrygians*, who, though differing ſomewhat in manners, and perhaps in dialect, had an apparent affinity in religion as well as in language: the *Dorian*, *Ionian*, and *Eolian* families having emigrated from *Europe*, to which it is univerſally agreed that they firſt paſſed from *Egypt*, I can add nothing to what has been advanced concerning them in former diſcourſes; and, no written monuments of old *Phrygia* being extant, I ſhall only obſerve, on the authority of the *Greeks*, that the grand object of myſterious worſhip in that country was the Mother of the Gods, or Nature perſonified, as we ſee her among the *Indians* in a thouſand forms and under a thouſand names. She was called in the *Phrygian* dialect MA', and repreſented in a car drawn by lions, with a drum in her hand, and a towered coronet on her head: her myſteries (which ſeem to be alluded to in the *Moſaick* law) are ſolemnized at the autumnal equinox in theſe provinces, where ſhe is named, in one of her characters, MA', is adored, in all of them, as the great Mother, is figured ſitting on a lion, and appears in ſome of her temples with a diadem or mitre of turrets: a drum is called *dindima* both in *Sanſcrit* and *Phrygian*; and the title of *Dindymene* ſeems rather derived from that word, than from the name of a mountain. The DIANA of *Epheſus* was manifeſtly the ſame goddeſs in the character of productive Nature; and the ASTARTE of the *Syrians* and *Phenecians* (to whom we now return) was, I doubt not, the ſame in another form: I may on the whole aſſure you,

that the learned works of SELDEN and JABLONSKI, on the Gods of *Syria* and *Egypt*, would receive more illuſtration from the little *Sanſcrit* book, entitled *Chandì*, than from all the fragments of oriental mythology, that are diſperſed in the whole compaſs of *Grecian*, *Roman*, and *Hebrew* literature. We are told, that the *Phenicians*, like the *Hindus*, adored the Sun, and aſſerted water to be the firſt of created things; nor can we doubt, that *Syria*, *Samaria*, and *Phenice*, or the long ſtrip of land on the ſhore of the *Mediterranean*, were anciently peopled by a branch of the *Indian* ſtock, but were afterwards inhabited by that race, which for the preſent we call *Arabian*: in all three the oldeſt religion was the *Aſſyrian*, as it is called by SELDEN, and the *Samaritan* letters appear to have been the ſame at firſt with thoſe of *Phenice*; but the *Syriack* language, of which ample remains are preſerved, and the *Punick*, of which we have a clear ſpecimen in PLAUTUS and on monuments lately brought to light, were indiſputably of a *Chaldaick*, or *Arabick* origin.

THE ſeat of the firſt *Phenicians* having extended to *Idume*, with which we began, we have now completed the circuit of *Aſia*; but we muſt not paſs over in ſilence a moſt extraordinary people, who eſcaped the attention, as BARROW obſerves more than once, of the diligent and inquiſitive HERODOTUS: I mean the people of *Judea*, whoſe language demonſtrates their affinity with the *Arabs*, but whoſe manners, literature, and hiſtory, are wonderfully diſtinguiſhed from the reſt of mankind. BARROW

loads

loads them with the ſevere, but juſt, epithets of malignant, unſocial, obſtinate, diſtruſtful, ſordid, changeable, turbulent; and deſcribes them as furiouſly zealous in ſuccouring their own countrymen, but implacably hoſtile to other nations; yet, with all the ſottiſh perverſeneſs, the ſtupid arrogance, and the brutal atrocity of their character, they had the peculiar merit, among all races of men under heaven, of preſerving a rational and pure ſyſtem of devotion in the midſt of wild polytheiſm, inhuman or obſcene rights, and a dark labyrinth of errors produced by ignorance and ſupported by intereſted fraud. Theological inquiries are no part of my preſent ſubject; but I cannot refrain from adding, that the collection of tracts, which we call from their excellence *the Scriptures*, contain, independently of a divine origin, more true ſublimity, more exquiſite beauty, purer morality, more important hiſtory, and finer ſtrains both of poetry and eloquence, than could be collected within the ſame compaſs from all other books, that were ever compoſed in any age or in any idiom. The two parts, of which the Scriptures conſiſt, are connected by a chain of compoſitions, which bear no reſemblance in form or ſtyle to any that can be produced from the ſtores of *Grecian*, *Indian*, *Perſian*, or even *Arabian*, learning: the antiquity of thoſe compoſitions no man doubts; and the unſtrained application of them to events long ſubſequent to their publication is a ſolid ground of belief, that they were genuine predictions, and conſequently inſpired;

ed; but, if any thing be the abſolute excluſive property of each individual, it is his belief; and, I hope, I ſhould be one of the laſt men living, who could harbour a thought of obtruding my own belief on the free minds of others. I mean only to aſſume, what, I truſt, will be readily conceded, that the firſt *Hebrew* hiſtorian muſt be entitled, merely as ſuch, to an equal degree of credit, in his account of all civil tranſactions, with any other hiſtorian of antiquity: how far that moſt ancient writer confirms the reſult of our inquiries into the genealogy of nations, I propoſe to ſhow at our next anniverſary meeting; when, after an approach to demonſtration, in the ſtrict method of the old analyſis, I ſhall reſume the whole argument conciſely and ſynthetically; and ſhall then have condenſed in ſeven diſcourſes a maſs of evidence, which, if brevity had not been my object, might have been expanded into ſeven large volumes, with no other trouble than that of holding the pen; but (to borrow a turn of expreſſion from one of our poets) "for what I have produced, I claim only "your indulgence; it is for what I have ſuppreſſ-"ed, that I am entitled to your thanks."

OBSERVA-

A Garrow Man,
in his War Dreſs.

OBSERVATIONS

ON THE

INHABITANTS

OF THE

GARROW HILLS,

Made during a public Deputation in the Years 1788 *and* 1789.

By JOHN ELIOT, Esq.

IN the month of *September* 1788, I was deputed by Government to inveſtigate the duties collected on the *Garrow* hills, which bound the north-eaſtern parts of *Bengal*; and, to conciliate the good will of the people, who had hitherto known no intercourſe with *Europeans*, ſome ſcarlet cloth was given me by Government to be diſtributed to them.

THE mountaineers, who inhabit different parts of *India*, have been generally conſidered ſavages, equally unreſtrained by law and morality, and watchful to take every opportunity of committing depredations on the low country, pillaging the inhabitants, and deſtroying their villages, whenever they could do ſo with impunity. At *Boglepore*, however, it has been proved, that the hill-people,

by good treatment and encouragement, may be in a great degree civilized and rendered at leaſt peaceable and inoffenſive, if not ſerviceable: my obſervation of the character and the conduct of the *Garrows* has induced me to believe the ſame good conſequences may be expected from encouraging them; but I propoſe to relate in plain language what I experienced on my viſit to them, and leave others to form their own judgment; and, as I am the firſt *European*, who has travelled among them, I ſhall alſo add a few obſervations on the country, and on what attracted my notice as being in any reſpect peculiar.

On drawing near the hills you have a beautiful ſight of three ranges of mountains, riſing one above another; but on nearer approach they vaniſh, except the *Gonaſſers*, the lower range, in appearance inſignificantly ſmall. The verdure and rich land, however, fully recompence the loſs; and, turn your eye which way you will, you ſee ſomething to cheer the mind, and raiſe the fancy, in the numerous ſmall villages round about, protected from the heat by a variety of trees interſperſed.

The firſt paſs, I went to, was *Ghoſegong*, ſituated on the weſt ſide of the *Natie* river. Here a great number of *Garrows* reſide at the foot of the paſs in three villages, *Ghoſegong*, *Ghonie*, and *Borack*. The head people of the villages are called *Boneahs*, a name uſed by the head *Rájás* in *Bengal*, when the king reſided at *Gour*. Whence they derived

this name, I could not learn; and many other things, which might lead to discoveries, escaped my knowledge from the want of a good interpreter.

Oodassey Booneah is looked on as the head man of this pass at present, having most influence with his sect; but the rightful chief is Momee, a woman, and her power being, by established usage, transferable by marriage to her husband, he ought in consequence to preside; but, from his being a young and silly man, the chiefship is usurped by Oodassyey, and his usurpation is submitted to by Momee and her husband. Oodassey however is by no means a violent or artful man. He is far from possessing a bad disposition, is a mild man, and by all accounts takes great pains to do justice, and keep up unanimity with his people.

The village *Ghosegong* is surrounded by a little jungle. On passing it, the village is opened to your sight, consisting of *Chaungs* or Houses from about thirty to 150 feet long, and twenty or forty broad.

These *Garrows* are called by the villagers and upper hill people *Counch Garrows*, though they themselves, if you ask them, of what cast they are, will answer *Garrows*, and not give themselves any appellation of cast, though they are many casts of *Garrows*, but with what differences I had not time to ascertain.

The soil is of a fine black earth, here and there intermixed with spots of red earth: its richness is

plainly ſeen from the quickneſs of vegetation. The rice is in many places equal to the *Benares* long rice. The muſtard ſeed is twice as big as any produced in the pergunnahs of *Bengal*, where I have been, and the oil it produces, is as ſuperior to, as the ſize of its grain is greater than, any other. The hemp is equally good, but, as to its ſuperiority to what may be produced in other pergunnahs, I am unable to ſpeak with certainty: as far as I can judge from my own obſervation, the ſort brought to the *Calcutta* market, is not equal to what is produced on the borders of the hills. The paſture for cattle may be claſſed next in quality to that of *Plaſſy* plain; and this I infer from its being generally known, the *Sheerpour* and *Suſung* ghee is nearly as good as that made at *Plaſſy*.

THERE are rivers at the ſeveral paſſes. Thoſe of note are the *Natie*, *Mahareeſee*, *Summaſſerry*, and *Mahadeo*. On the weſt ſide of the *Natie* is *Ghoſegong*, and on the eaſt the *Suffoor* paſs. *Abrahamabad* or *Bygombarry* is on the eaſt ſide of the *Mahareeſee*; *Aughur*, on the eaſt of *Summaſſerry*; and *Burradowarrah*, on the weſt of *Mahadeo*. Theſe rivers are all of a ſandy and gravelly bottom, with much limeſtone and iron. The *Mahadeo* has abundance of coals, the oil of which is eſteemed in the hills as a medicine for the cure of cutaneous diſorders, and is reputed to have been firſt diſcovered to the hill people and villagers by a *Fakeer*. The mode of extracting the oil is ſimple. A quantity of coals are put into an earthen pot, the mouth of which is

ſtopped

ſtopped with long graſs by way of ſtrainer. This pot is put into a large deep pan, perforated at the bottom, ſo as to admit of the neck of the pot being put through it; the pan is ſupported upon bricks to prevent the neck of the pot from touching the ground, and alſo that a veſſel may be placed under the ſtrainer as a reſervoir for receiving the oil as it drops. The pan is filled with dry cow dung, which is uſed as fuel, and extracts the oil in courſe of an hour.

THERE are but few ſorts of fiſh in theſe rivers: turtle are to be had in great numbers, and are always conſecrated by ſacrifice before they are eaten. The hill people are however fully recompenced for the loſs of fiſh in the rivers, by the great abundance they get from the neighbouring lakes.

A GARROW is a ſtout well-ſhaped man, hardy and able to do much work; of a ſurly look, flat *Cáfri* like noſe, ſmall eyes, generally blue, or brown, forehead wrinkled, and overhanging eye brow, with large mouth, thick lips, and face round and ſhort; their colour is of a light or deep brown; their dreſs conſiſts of a brown girdle, about three inches broad; having in the center a blue ſtripe; it goes round the waiſt, is paſſed between the thighs, and is faſtened behind, leaving one end or flap hanging down before, about eight inches; ſometimes it is ornamented with braſs-plates; with rows of ivory or a white ſtone ſhaped like bits of tobacco-pipes, about half an inch long; the braſs-

plate

plate is made to reſemble a button, or an apothecary's weight, but more indented: ſome have it ornamented with little bits of braſs, ſhaped like a bell; ſome wear an ornament on their head about three or five inches broad, decorated in the ſame manner as the flap, ſerving to keep their hair off their face, which gives them a wild fierce appearance. Some tie their hair on the crown, in a looſe careleſs manner, while others crop it cloſe. The *Booneahs* or chiefs wear a ſilk turban; to the girdle they affix a bag containing their money and *pawns*, and alſo a net for holding the utenſils with which they light their pipe hung near to it by a chain.

The women are the ugliеſt creatures I ever beheld, ſhort and ſquat in their ſtature, with maſculine faces, in the features of which they differ little from the men. Their dreſs conſiſts of a dirty red cloth ſtriped with blue or white, about ſixteen inches broad, which encircles the waiſt, and covers about three-fourths of the thigh. It never reaches to the knee, and being but juſt long enough to tie above on the left ſide, part of the left thigh, when they walk, is expoſed. On their necks they have a ſtring of the ornaments above deſcribed reſembling tobacco-pipes, twiſted thirty or forty times round, but negligently, without any attention to regularity; their breaſts are expoſed to view, their only clothing being the girdle abovementioned; to their ears are affixed numbers of braſs rings, increaſing in diameter from three to ſix

inches;

inches; I have ſeen thirty of thoſe rings in each ear; a ſlit is made in the lobes of the ear, which increaſe from the weight of the rings, and in time will admit the great number ſtated. This weight is however partly ſupported by a ſtring, which paſſes over their heads; a tape three inches broad ties their hair, ſo as to keep it back from their foreheads, though generally it is tied with a ſtring on the crown of the head. The wives of the *Booneahs* cover their heads with a piece of coarſe cloth, thirteen or fourteen inches broad, and two feet long, the end of which, with their hair hangs down behind, flowing looſe on their backs. The women work as well as the men, and I have ſeen them carry as great burthens. Their hands, even thoſe of the wives of the *Booneahs*, bear evident marks of their laborious occupations.

These people eat all manner of food, even dogs, frogs, ſnakes, and the blood of all animals. The laſt is baked over a ſlow fire in hollow green bamboos, till it becomes of a naſty dirty green colour. They are fond of drinking to an exceſs. Liquor is put into the mouths of infants, almoſt as ſoon as they are able to ſwallow; they have various ſorts of ſpirits, but that moſtly drunk is extracted from rice, ſoaked in water for three or four days before uſe. Their cookery is ſhort, as they only juſt heat their proviſions; excepting rice and guts, the firſt of which is well boiled, and the other ſtewed till they are black. Indeed excepting theſe, their animal food is eaten almoſt raw.

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In times of ſcarcity many of the hill people ſubſiſt on the *Kebul* which in growth is ſaid to be like the *Palmira*, and the interior part of the *trunk*, when pounded and ſteeped in water, is an article of food, in ſo much as to be the common means of ſuſtenance during a ſcarcity of grain. When boiled it is of a gelatinous ſubſtance, and taſtes when freſh, like a ſugar cane: thoſe, who can afford it, mix rice with it. They alſo ſubſiſt on the *Kutchu*, a ſort of *Yam*, found in great plenty about the hills. I ſaw three ſorts, though I could not learn they had any ſeparate name. One has a number of buds on it, is ſaid to be a cooling medicine, and is eaten boiled or baked. Some of them I brought with me from the hills, and being bruiſed in the baſket uſed in bringing them from the hills, I cut off the rotten part, which I found to be of no detriment to their growth, although out of the ground. At *Dacca* I gave them to Mr. Richard Johnson, who I underſtand, delivered them to Colonel Kyd, the ſuperintendant of the Company's botanical garden, where, I hear, they have produced a very handſome flower. This plant was cultivated by the *Garrows*, nearly in the ſame manner, as we do potatoes in *England*; a bud being broken off to be ſowed for a plant. The *Garrows* ſay it yields, after it is dug out of the ground, and laid by for the enſuing ſeaſon of cultivation (commencing immediately on the breaking up of the rains) from three to ten buds. Another ſort of *Kutchu* grows at the tops of the hills, and is found by its ſprout, which twiſts itſelf

ſelf round the trunk and branches of trees. I have ſeen the ſprout from ten to twenty feet high, the leaves have three ſegments like a vine-leaf, but more pointed: of deep green, and very ſmall. The root is found from a foot to two feet and a half below the ground, is in ſhape tapering, of a reddiſh colour, and in length from five inches to a foot and half: it is eaten roaſted. The other ſpecies grows in the ſame manner, but is of a dirty yellow colour.

The houſes of theſe *Garrows*, called *Chaungs*, are raiſed on piles, about three or four feet from the ground, from thirty to 150 feet in length; and in breadth from ten to forty, and are roofed with thatch. The props of the *Chaung* conſiſt of large *ſaul* timbers: in the centre there are eight, and on the ſides from eight to thirty: over theſe are placed horizontally large timbers, for a ſupport to the roof, and tied faſt, ſometimes with ſtrings, but ſtring is rarely uſed for this purpoſe; the tying work being moſtly done with ſlips of graſs or cane. The roof is neatly executed and with as much regularity as any of our Bungalow thatches. When I ſay this, however, I ſpeak of the *Chaungs* of the *Booneahs*: I went into few of the *Chaungs* of the lower claſs. The roof conſiſts of mats and ſtrong graſs. The ſides of the houſe are made from the ſmall hollow bamboos cut open, flatted, and woven as the common mats are. The floor is made in the ſame manner; but of a ſtronger bamboo. The *Chaung* conſiſts of two apartments, one floored and raiſed

on

on piles as defcribed, and the other without a floor, at one end, for their cattle: at the other end is an open platform, where the women fit and work. On one fide alfo is a fmall raifed platform, ufually about fix feet fquare incloſed at the fides and open above: here the children play; in the centre of the *Chaung* they cook their victuals, a fpace of about five feet fquare being covered with earth; on one fide a little trap door is made in the floor, for the convenience of the women on certain occafions, which creates much filth under their *Chaungs*. Indeed a great part of their dirt is thrown under the *Chaung*, and the only fcavengers I faw were their hogs; but luckily for them, they have plenty of thofe animals.

Bugs cover their wearing apparel, of the fame fort, as thofe which infeft beds in England: during my journey along the hills I fuffered very much from them.

The difpofition of a *Garrow* could not be accurately known in the fhort time I had to obferve it; yet my intercourfe with them, which was of the moft open nature, will, I think, allow me to fay fomething of it.

Their furly looks feem to indicate ill temper, but this is far from being the cafe, as they are of a mild difpofition. They are, moreover, honeft in their dealings, and fure to perform what they promife. When in liquor they are merry to the higheft pitch: then men, women, and children will dance, till they can fcarce ftand. Their manner of dancing

is

is as follows: twenty or thirty men of a row ſtanding behind one another, hold each other by the ſides of their belts, and then go round in a circle hopping on one foot, then on the other, ſinging and keeping time with their muſic, which is animating, though harſh and inharmonious, conſiſting chiefly of tomtoms, and braſs pans, the firſt generally beaten by the old people, and the laſt by the children. The women dance in rows and hop in the ſame manner, but hold their hands out, lowering one hand and raiſing the other at the ſame time, as the muſic beats, and occaſionally turning round with great rapidity. The men alſo exhibits military exerciſes with the ſword and ſhield, which they uſe with grace and great activity. Their dancing at their feſtivals laſt two or three days, during which time they drink and feaſt to an exceſs, inſomuch that it requires a day or two afterwards, to make them perfectly ſober again, yet during this fit of feſtivity and drunkenneſs they never quarrel.

MARRIAGE is in general ſettled amongſt the parties themſelves, though ſometimes by their parents: if it has been ſettled by the parties themſelves, and the parents of either refuſe their aſſent, the friends of the oppoſite party, and even others unconnected, go and by force compel the diſſenters to comply; it being a rule among the *Garrows* to aſſiſt thoſe that want their help, on theſe occaſions, let the diſparity of age or rank be ever ſo great. If the parents do not accede to the wiſh of

their

their child, they are well beaten till they acquiesce in the marriage, which being done, a day is fixed for the settlement of the contract, or rather for a complimentary visit from the bride to the bridegroom, to settle the day of marriage, and the articles, of which the feast shall consist, as well as the company to be invited; and they then make merry for the night. The invitations on these occasions are made by the head man of a *Chaung* sending a *paun* to the inhabitants of another *Chaung*, as they cannot invite one out of a *Chaung* without the rest: the man who carries the *paun*, states the purpose for which it is sent, and the next day an answer is made, if the invitation be accepted, but not otherwise, as they never wish to give a verbal refusal; and, therefore, if no body returns the next day, the invitation is understood to be refused.

On the nuptial day, the parties invited go to the bride's house; it being the custom among the *Garrows* for the bride to fetch the bridegroom: when the wine, &c. are ready, and all the company arrived, they begin singing and dancing, and now and then take a merry cup; while a party of the women carry the bride to the river, wash her, and on their return home, dress her out in her best ornaments; this completed, it is notified to the company, and the music ceases: then a party take up the wine, provisions, drums, pans, and a cock and hen, and carry them to the bridegroom's house in procession; the cock and hen being carried by the priest, after which, the bride follows,

lows, with a party of women, walking in the centre; till ſhe arrives at the bridegroom's houſe, where ſhe and her party ſeat themſelves in one corner of the *Chaung* near the door; the remaining viſiters then proceed to the bridegroom's houſe, and the men ſit at the further end of the room, oppoſite to the women; the men then again begin ſinging and dancing; the bridegroom is called for; but, as he retires to another *Chaung*, ſome ſearch is made for him, as if he were miſſing, and, as ſoon as they find him, they give a ſhout; they then carry him to the river, waſh him, return, and dreſs him in his war dreſs; which done, the women carry the bride to her own *Chaung*, where ſhe is put in the centre; and, notice of this being brought to the viſiters at the bridegroom's houſe, they take up the wine, &c. and prepare to go with the bridegroom, when his father, mother, and family cry and howl in the moſt lamentable manner, and ſome force is uſed to ſeparate him from them. At laſt they depart, the bride's father leading the way, and the company following one by one, the bridegroom in the centre. On entering the bride's *Chaung*, they make a general ſhout, and place the bridegroom on the bride's right hand, and then ſing and dance for a time, till the prieſt proclaiming ſilence, all is quiet; and he goes before the bride and bridegroom, who are ſeated, and aſk ſome queſtions, to which the whole party anſwer *Nummah*, or *good**, this continues a few minutes, af-

* I ſuſpect the word to be *Namah* or *ſalutation* and *reverence*. J.

ter which, the cock and hen being brought, the prieſt takes hold of them by the wings, and holds them up to the company, aſking them ſome queſtions, to which they again reply *Nummah*; ſome grain is then brought and thrown before the cock and hen, who being employed in picking it, the prieſt takes this opportunity to ſtrike them on the head with a ſtick, to appearance dead, and the whole company, after obſerving them a few ſeconds, call out as before; a knife being then brought, the prieſt cuts the anus of the cock, and draws out the the guts, and the company repeat *Nummah*, after which he performs the ſame operation on the hen, and the company give a ſhout, and again call out *Nummah*. They look on this part of the ceremony as very ominous; for ſhould any blood be ſpilt by the firſt blow, or the guts break, or any blood come out with the guts, it would be conſidered as an unlucky marriage. The ceremony being over, the bride and bridegroom, drinking, preſent the bowl to the company, and then they all feaſt and make merry.

I DISCOVERED theſe circumſtances of the marriage ceremony of the *Garrows*, from being preſent at the marriage of LUNGREE, youngeſt daughter of the chief OODASSY, ſeven years of age, and BUGLUN, twenty-three years old, the ſon a common *Garrow*; and I may here obſerve, that this marriage, diſproportionate as to age and rank, is a very happy one for BUGLUN, as he will ſucceed to the *Booneahſhip* and eſtate; for among all the *Garrows*, the youngeſt daughter is always heireſs,

and

and, if there be any other children who were born before her, they would get nothing on the death of the *Booneah*: what is more ſtrange, if BUGLUN were to die, LUNGREE would marry one of his brothers; and if all his brothers were dead, ſhe would then marry the father; and, if the father afterwards ſhould prove too old, ſhe would put him aſide, and take any one elſe whom ſhe might chuſe.

THE dead are kept for four days, burnt on a pile of wood in a *Dingy* or ſmall boat, placed on the top of the pile, and the aſhes are put into a hole dug exactly where the fire was, covered with a ſmall thatch building, and ſurrounded with a railing: a lamp is burnt within the building every night, for the ſpace of a month or more; the wearing apparel of the deceaſed is hung on poles fixed at each corner of the railing, which, after a certain time (from ſix weeks to two months) are broken, and then allowed to hang downwards till they fall to pieces: they burn their dead within ſix or eight yards of their *Chaungs*, and the ceremony is performed exactly at twelve o'clock at night; the pile is lighted by the neareſt relation: after this they feaſt, make merry, dance and ſing, and get drunk. This is, however, the ceremony to a common *Garrow*. If it be a perſon of rank, the pile is decorated with cloth and flowers, and a bullock ſacrificed on the occaſion, and the head of the bullock is alſo burnt with the corps: if it be an upper hill *Booneah* of common rank, the head of one of his

ſlaves would be cut off and burnt with him; and if it happen to be one of the firſt rank *Booneahs*, a large body of his ſlaves ſally out of the hills and ſeize a *Hindu*, whoſe head they cut off, and burn with their chief. The railed graves of *Booneahs* are decorated with images of animals placed near the graves, and the railing is often ornamented with freſh flowers.

THEIR religion appears to approximate to that of the *Hindus*, they worſhip MAHADE'VA; and at *Baunjaun*, a paſs in the hills, they worſhip the ſun and moon. To aſcertain which of the two they are to worſhip upon any particular occaſion, their prieſt takes a cup of water and ſome wheat: firſt calling the name of the ſun, he drops a grain into the water; if it ſinks, they are then to worſhip the ſun; ſhould it not ſink, they then would drop another grain in the name of the moon, and ſo on till one of the grains ſink. All religious ceremonies are preceded by a ſacrifice to their god of a bull, goat, hog, cock, or dog; in caſes of illneſs, they offer up a ſacrifice in proportion to the ſuppoſed fatality of the diſtemper, with which they are afflicted; as they imagine medicine will have no effect, unleſs the Deity interfere in their favour, and that a ſacrifice is requiſite to procure ſuch interpoſition.

THE ſacrifice is made before an altar conſtructed as follows: two bamboos are erected, ſtripped of all their branches and leaves, except at the extremity of the main ſtem, which is left: a ſtick is fixed

fixed near the top of each, to which is tied, at each end, a double ſtring, reaching to two ſide bamboos, about two feet out of the ground, with the tops ſplit, ſo as to make a kind of crown; between the ſtrings are placed bits of ſticks of about a foot in height, at the diſtance of a foot from each other, or more in proportion to the height of the bamboos. The croſs ſticks thus form a ſquare, with the perpendicular ſtrings, and in every other ſquare, croſs ſtrings are tied, beginning with the top ſquare: round the bamboos a ſpace of ſix or eight feet ſquare is cleared, and covered with red earth, and in front, at the diſtance of about ſix or more feet, a ſquare of two feet is cleared, in the centre of which a ſmall pit is dug, and ſpread over with red earth; at ſome diſtance from the altar, on the ſide neareſt the hills, two ſplit bamboos are bent into an arch, with the ends in the ground, ſo as to form a covering; under this a ſmall mound is raiſed, and a little thatched building erected over it, open at the ſides, under which ſome boiled rice is placed. When thus much is prepared, the prieſt approaches the little pit, and the people aſſembled ſtand behind him. He then mutters ſomething to himſelf; when the animal, intended to be ſacrificed, is brought, and the head cut off by the prieſt over the pit, ſome holding the head by a rope, and others the body: if the head is not taken off at one blow, it is reckoned unlucky. The blood is collected in a pan, carried to the covered arch, with the head of an animal, and put by the ſide of

the mound. A lighted lamp is then brought, and put near the animal's head, when the whole company bow to the ground, and a white cloth is drawn over the arch, it being ſuppoſed their god will then come, and take what he wants; a fire is alſo kept burning during the ceremony between the altar and arch. An hour after, the covering is taken off, the proviſions therein placed, with the animal, are dreſſed for the company, and they make merry.

When a large animal is to be ſacrificed, two ſtaves are put by the ſide of the pit, ſo as to place the animal's neck between them: a bamboo is tied under his neck to the ſtaves, to prevent his head from falling to the ground: he is then ſtretched out by ropes, fixed to his legs, and his head is ſevered by the ſtrongeſt man among them.

Their mode of ſwearing at *Ghoſegong* is very ſolemn: the oath is taken upon a ſtone, which they firſt ſalute, then with their hands joined and uplifted, their eyes ſtedfaſtly fixed to the hills, they call on Mahade'va in the moſt ſolemn manner, telling him to witneſs what they declare, and that he knows whether they ſpeak true or falſe. They then again touch the ſtone with all the appearance of the utmoſt fear, and bow their heads to it, calling again upon Mahade'va. They alſo, during their relation, look ſtedfaſtly to the hills, and keep their right hand on the ſtone. When the firſt perſon ſwore before me, the awe and reverence, with which the man ſwore, forcibly ſtruck me: my *Moberrir* could hardlyw rite, ſo much was he affect-

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ed by the ſolemnity. In ſome of the hills they put a tiger's bone between their teeth, before they relate the ſubject to be depoſed: others take earth in their hand; and, on ſome occaſions, they ſwear with their weapons in their hands. I underſtand their general belief to be, that their God reſides in the hills; and, though this belief may ſeem inconſiſtent with an awful idea of the divinity, theſe people appeared to ſtand in the utmoſt awe of their deity, from the fear of his puniſhing them for any miſconduct in their frequent excurſions to the hills.

THEIR puniſhments conſiſt moſtly in fines. The *Booneahs* decide on all complaints, except adultery, murder, and robbery, which are tried by a general aſſembly of the neighbouring chiefs, and are puniſhed with inſtant death. As the money collected by fines was appropriated to feaſting and drunkenneſs, I wiſhed to ſee, if I could induce them to give over this mode of puniſhing; but they told me plainly, they would not allow me to interfere; yet, as I had been very kind to them, when a man was to be puniſhed with death, they would let me know.

WHEN any thing particular is to be ſettled, they all aſſemble in their war dreſs, which conſiſts of a blue cloth (covering part of the back and tied at the breaſt, where the four corners are made to meet) a ſhield, and a ſword: they ſit in a circle, the ſword fixed in the ground before them. Their reſolutions are put into immediate execution, if they relate to war; if to other matters, they feaſt, ſing, dance, and get drunk.

THEIR chiefs debate the ſubject of deliberation, and their wives on theſe occaſions have as much authority as the chiefs. This I had an opportunity of ſeeing, when I ſettled the revenue they had to pay, having told them, they would be well protected from any oppreſſion, while under me; and that no more ſhould be taken from them, than was finally ſettled: ſome of the chiefs wiſhed to pay an inadequate ſum, when MOMEE, wife to the principal chief, roſe, and ſpoke for ſome minutes, after which ſhe aſked me if I declared the truth to them, and on my replying in the affirmative, they agreed to the revenue I demanded: SUJANI, wife of another chief, then came to me, and told me I had heard what ſhe had ſuffered from the oppreſſion of the *Zemindars*, and begged, with tears in her eyes, that I would get juſtice done to her. I made a particular inquiry into her complaint, and made the *Darogah* of the paſs reſtore her cattle; and ſo much confidence had they at laſt in me, that they requeſted I would make a fair diviſion of their lands, which they would never ſuffer the *Zemindar* or his people to do.

THEIR mode of ſettling their proportions of payments, &c. is by ſticks: each of the inferior *Garrows* places as many ſticks in a pan, as he can give of the article required: the whole are then counted, and the deficiences made up by the *Booneahs*: all their accounts alſo are kept by ſticks, as well as their agreements.

I HAVE

I HAVE before ſaid, on occaſions of illneſs, a ſacrifice is made to the deity: I endeavoured to find out what medicines they uſe, but I cannot ſay I have been ſucceſsful in this material point: I imagine, however, they muſt have ſome valuable plants, from the many great cures that appear to have been effected in wounds. The *neem* leaf ſeems to be much uſed in inflammations, and blue vitriol is applied to freſh wounds: this laſt medicine appears to have been introduced by the natives of *Bengal*; charms and ſpells are common among the *Garrows*. The tiger's noſe ſtrung round a woman's neck, is conſidered as a great preſervative in child birth: they aver, it keeps off giddineſs and other diſorders conſequent on this event. A woman for nearly a month before her time is not permitted to ſtir out of her *Chaung*: ſix days after delivery, ſhe and her child are carried to the river and bathed.

THE ſkin of the ſnake, called the *Burrawar*, is eſteemed a cure for external pains, when applied to the parts affected.

INOCULATION is common among the *Garrows*, but this appears to have been only of late years, and was introduced among them by JOYNARAIN *Zemindár* of *Sheerpour*, through the interference and recommendation of ſome of the hill traders, who, having been in the hills at a time when the *Garrows* were afflicted with this fatal diſorder and dying without being able to aſſiſt themſelves, per-

ſuaded

ſuaded the chiefs to ſend a deputation to the *Zemindár*, and he ſent them his family doctor, who is repreſented to have been very capable, and, by his ſkill, introduced inoculation among the *Garrows*; and this induced them to provide themſelves yearly with an inoculator, whom they reward in the moſt liberal manner, and take as much care of, while he reſides among them, as if he were their father. The inoculator is obliged to obtain from the *Zemindár* a *ſunnud*, permitting him to go into the hills, and for which he pays a very handſome fee; but the *Zemindár* is very cautious whom he permits to go into the hills to officiate on theſe occaſions.

Among the *Garrows* a madneſs exiſts, which they call transformation into a tiger, from the perſon who is afflicted with this malady walking about like that animal, ſhunning all ſociety. It is ſaid, that, on their being firſt ſeized with this complaint, they tear their hair and the rings from their ears, with ſuch force as to break the lobe. It is ſuppoſed to be occaſioned by a medicine applied to the forehead; but I endeavoured to procure ſome of the medicine, thus uſed, without effect: I imagine it rather to be created by frequent intoxications, as the malady goes off in the courſe of a week or a fortnight; during the time the perſon is in this ſtate, it is with the utmoſt difficulty he is made to eat or drink. I queſtioned a man, who had thus been affiicted, as to the manner of his being ſeized,

and he told me he only felt a giddineſs without any pain, and that afterwards he did not know what happened to him.

THE language of the *Garrows* is a little mixed with the *Bengáli*, a few words of it I annex; I had made a tolerable collection for a vocabulary, but unfortunately I loſt it, by one of my boats ſinking in the *Berhampooter*.

To drink,	ring,bo.
eat,	cha,ſuch.
bathe,	ha,boo,ah.
waſh,	ſu,ſuck.
fight,	denjuck.
wound,	ma,juck.
come,	ra,ba,ſuck.
go,	ree.
call,	gum,ma.
ſleep,	ſee,ſuck.
run,	ca,tan,juck.
bring,	rap,pa.
ſit,	a,jen,juck.
a man,	mun,die.
a woman,	mee,che,da,rung.
a child,	dooee.
head,	ſee,kook.
face,	moo,kam.
noſe,	ging.
mouth,	chu,chul.
eye,	mok,roon.
ear,	ner,chil.

hair,

hair,	ke,nil.
hand,	jauck.
finger,	jauck,ſee,
back,	bick,ma.
foot,	ja,chuck.
fire,	waul.
water,	chee.
houſe,	nuck.
tree,	ber.
rice,	my,run.
cotton,	caule.
hog,	wauck.
cow,	ma,ſhu.
wine,	pa,ta,ka.
ſalt,	ſoom.
cloth,	ba,ra.
dog,	aa,chuck.
plenty,	gun,mauck.
good,	num,mah.
ſword,	dig,ree.
ſhield,	too,pee.
graſs,	cau,pun.

At the foot of the hills reſide a caſt of people called *Hajins;* their cuſtoms nearly reſemble the *Garrows*; in religious matters they partake more of the *Hindus*, as they will not kill a cow: their habitations are built like the houſes of the ryotts in general, but are better made, encloſed with a court-yard, kept remarkably neat and clean, the railing made of bamboos ſplit, flatted and joined together;

ther; the ſtreets of their villages, equal the neatneſs of their houſes. The men are of a dark complexion, well made and ſtout; their face nearly reſembles the *Garrow*, though rather of a milder look; their dreſs is the ſame as that of the head peaſants in *Bengal*, conſiſting of a *Dootee*, *Egpautah*, and *Pugree*, or waiſt-cloth, mantle, and turband.

The women are remarkably neat and clean: their dreſs conſiſts of one cloth, made to go near twice round the body, and to hang in folds, down to the ankle, covers their breaſts, and paſſes under their arms, and the ends are tucked in as the waiſt-cloth of the natives of *Bengal*: their hair is tied on the crown, and they have ear-rings in the ſame manner as the *Garrow* women, but no neck ornament.

This is the ſum of the obſervations, which my ſhort ſtay with the inhabitants of the *Garrow* hills enabled me to make on their manners and cuſtoms. I have written ſeparately an account of my journey at the foot of the hills to the different paſſes, where their trade is carried on, from which ſome further information may be derived of their conduct and character; but I am conſcious that my remarks deſcribe them but imperfectly, and found my only hope of their proving acceptable on the people, to whom they relate, having hitherto been wholly unnoticed; they may alſo perhaps lead to more accurate inquiries hereafter.

ON

ON EGYPT

AND OTHER COUNTRIES,

ADJACENT TO THE CA'LI' RIVER, *or* NILE *of* ETHIOPIA,

From the ancient BOOKS *of the* HINDUS.

By Lieut. FRANCIS WILFORD.

SECTION THE FIRST.

MY original design was to compose a dissertation entirely *geographical* on *Egypt* and other countries bordering upon the *Nile*; but as the *Hindus* have no regular work on the subject of geography, or none at least that ever came to my knowledge, I was under a necessity of extracting my materials from their historical poems, or, as they may be called more properly, their legendary tales; and in them I could not expect to meet with requisite data for ascertaining the relative situations of places: I was obliged, therefore, to study such parts of their ancient books as contained geographical information; and to follow the track, real or imaginary, of their deities and heroes; comparing all their legends, with such accounts of holy places in the regions

MISRA-STHAN OR GUPTA-STHAN.

The Course of the RIVER CÁLI or GREAT KRĬSHNÁ through Cusha-Dwip without, and Shánkha-Dwip proper. from the PURANS.

Cusha-dwip, within ..... Green
Cusha-dwip, without ..... Yellow
Shankha-dwip, proper ... Red
Names of places written thus, Raptum Pr are from the ancient Geographers.

SHANKH' ODADHI
Uthára-sthan
Sea of Amagna
Cúnopa sthal
Amano
Ascalisthan
Surbonis Lake
Bhav Atavi
Padma-math
Misra-sthán
Ashra L.
SHYÁMA MUKHÁS
CUTILA KESÁS
Kanchi-ráj-eswara-sthan
Cali R.
Gupta-sthan
Carddamá sthali
Hema-Gutha or Gold Mountains
Pari-prachita
Barbara sthan
Krishna R.
SHANKHODADHI
Mocshésha
TAMO-VANSÁS
Shankha Puri
Shankha mukha
BARBARA-DESÁ
Santapan-sthan
Item or Adam
Punyavati or Mesara
Ati Krishna R.
Ati
Arkáca
Saturni Pr
Subhavatí Sabhá
Red Hills of Mandara
Palli
Namila R.
Cali, or Gr. Krishna R.
Agbahesháni
Stri-rajya
YARAVA or YATU
Pushpavarsham R.
Pushpa-varsha-sthan
Mountains
NIPA HADHA
Pari-bhadra
Mount of the White Lotos
Camud Atavi, or
LILIS
Padmawan's THÁN'
SHARMA-STHÁN
RED SEA
Equator

Atavi & Cunapa sthal
Arunya Forests
Bhav Atavi
Ist-sthán
Racas-sthan & Racas-mochan
Amano
Cama Forest
Padma Pyramid
Bhava sthan
Tapan-sthan
Arki, or Suri-sthan
MISRA-STHAN
The 3 mountains of Rukma-vatsa
Dardanasa-sthan
Rahu-sthan
Lava sthan
MISRA STHAN
Rodana-sthan
Ashru Lake
Pithivam sthuca
Atavi Devis Pyramid
Péti sthuca
Mithi-sthuca
and FORESTS of Carddama
Thorny Trees
FORESTS
Pani-graha
Pyramid of Ashtára Dévi
Abhi-matáda & Rupayauvan-sthal
Gupta-sthan
CARDDAMA-STHALI
Sury-eswara sthan
Piti-sthan or Piti-rúshi-sthan
Pyramid of Trita Devi
Ashwini Devi-sthan
TAPA
Aurwa sthán

CHANDALI Mountains
Lake of Amara, or of the Gods
Mountains of Ajagara
ARUN' ODADHI or
Amibi, now Pemba
The two Menan Is
Myrsiaca I.
Harbour of Rapta
Raptum Pr
The Columns of Ephorus
Rúpa-vati or Ripauti
Rapta Metropolis
Mt of Soma, or of the Moon
Prasum Pr. or E. Cape from Prachi
Cerne, orientalis

Scales
100 Gr. Yojans
400 Cos. Astronom.
494 British Miles

Longitude East from London

gions of the weſt, as have been preſerved by the *Greek* mythologiſts, and endeavouring to prove the identity of places by the ſimilarity of *names*, and of *remarkable circumſtances*; a laborious, though neceſſary operation, by which the progreſs of my work has been greatly retarded.

THE mythology of the *Hindus* is often inconſiſtent and contradictory; and the ſame tale is related many different ways. Their phyſiology, aſtronomy, and hiſtory, are involved in allegories and enigmas, which cannot but ſeem extravagant and ridiculous; nor could any thing render them ſupportable, but a belief that moſt of them have a recondite meaning; though many of them had, perhaps, no firmer baſis than the heated imagination of deluded fanaticks, or of hypocrites intereſted in the worſhip of ſome particular deity. Should a key to their eighteen *Purânas* exiſt, it is more than probable that the wards of them would be too intricate or too ſtiff with the ruſt of time for any uſeful purpoſe; yet, as a near coincidence between *proper names* and *circumſtances*, could ſcarce have been accidental, ſome light might naturally be expected from the compariſon, which I reſolved to make. It is true, that an accurate knowledge of the old northern and weſtern mythology, of the *Coptick* and other dialects now uſed in countries adjacent to the *Nile*, of eaſtern languages, and above all, of *Sanſcrit*, may be thought eſſentially neceſſary for a work of this nature; and unfortunately I poſſeſs few of theſe advantages; yet, it will not, I hope,

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be conſidered as preſumptuous, if I preſent the *Aſiatick* Society with the reſult of my inquiries, deſiring them to believe that when I ſeem to make any poſitive aſſertion, I only declare my own humble opinion, but never mean to write in a dogmatical ſtyle, or to intimate an idea, that my own conviction ſhould preclude in any degree the full exerciſe of their judgment.

So ſtriking, in my apprehenſion, is the ſimilarity between ſeveral *Hindu* legends, and numerous paſſages in Greek authors concerning the *Nile*, and the countries on its borders, that, in order to evince their identity, or at leaſt their affinity, little more is requiſite than barely to exhibit a comparative view of them. The *Hindus* have no ancient civil hiſtory, nor had the *Egyptians* any work purely hiſtorical; but there is abundant reaſon to believe, that the *Hindus* have preſerved the religious fables of *Egypt*, though we cannot yet poſitively ſay by what means the *Bráhmens* acquired a knowledge of them. It appears, indeed, that a free communication formerly ſubſiſted between *Egypt* and *India*, ſince PTOLEMY acknowledges himſelf indebted for much information to many learned *Indians*, whom he had ſeen at *Alexandria*; and LUCIAN informs us, that pilgrims from *India* reſorted to *Hierapolis* in *Syria*; which place is called in the *Puránas*, at leaſt as it appears to me *Mahábhâgá*, or the ſtation of the Goddeſs *Dévì*, with that epithet; even to this day the *Hindus* occaſionally viſit, as I am aſſured, the two, *Jwálá-muc'hís*, or Springs of Naphtha,

in

in *Cus'ha*-dwípa *within*, the firſt of which, dedicated to the ſame goddeſs with the epithet *Anáyásá*, is not far from the *Tigris*; and STRABO mentions a temple, on that very ſpot, inſcribed to the goddeſs *Anaïas*.

THE ſecond, or great, *jwálá-muc'hì*, or ſpring with a *flaming mouth*, is near *Báku*; from which place, I am told, ſome *Hindus* have attempted to viſit the *Sacred Iſlands* in the weſt; an account of which, from the *Puránas*, will (if the publick approve this eſſay) be the ſubject of a future work. A *Yógì*, now living, is ſaid to have advanced, with his train of pilgrims, as far as *Moſcow*; but, though he was not ill uſed by the *Ruſſians*, they flocked in ſuch crowds to ſee him, that he was often obliged to interrupt his devotions, in order to ſatisfy their curioſity: he, therefore, choſe to return; and, indeed, he would probably have been expoſed to ſimilar inconvenience in the *Sacred Iſles*, without excepting *Breta-ſt'hán*, or the *place of religious duty*. This weſtern pilgrimage may account for a fact mentioned, I think, by CORNELIUS NEPOS, (but, as printed books are ſcarce in this country, I ſpeak only from recollection) that certain *Indi*, or *Hindus*, were ſhipwrecked on the ſhores of the *Baltick*: many *Bráhmens*, indeed, aſſert, that a great intercourſe anciently ſubſiſted between *India* and countries in the weſt; and, as far as I have examined their ſacred books, to which they appeal as their evidence, I ſtrongly incline to believe their aſſertion.

THE *Sanſcrit* books are, both in ſize and number, very conſiderable; and, as the legends relating

to *Egypt* lie diſperſed in them without order or connexion, I have ſpared neither labour nor expenſe to collect them; but, though I have in that way done much, yet much remains to be done, and muſt, be left I fear, to others, who can better afford to make a collection ſo voluminous and expenſive: I had the happineſs to be ſtationed at *Banares*, the centre of *Hindu* learning; and, though my laborious duties left me very little time for literary purſuits, yet my appointment ſupplied me with means to defray the neceſſary charges, which I could not otherwiſe have afforded. To the friendſhip of Mr. DUNCAN I am deeply indebted: his encouragement and ſupport had a great effect on the *Bráhmens*; nor ſhould I, without his aſſiſtance, have met with that ſucceſs, which has rewarded my labour. It will appear in the courſe of my eſſay, that I have derived infinite advantage from the Travels of Mr. BRUCE, to which I ſo frequently refer, that it was hardly poſſible to cite them conſtantly; and I make this general acknowledgment of my obligation to him: even the outline of the map prefixed to this diſſertation, is borrowed from his elaborate Chart. Thoſe, who may follow me in this path, will add conſiderably, no doubt, to the materials which I have amaſſed, and may poſſibly correct ſome errors, into which I may have fallen: happy ſhall I be to have led the way to diſcoveries, from which very important concluſions may be deduced.

THE *Hindus*, I believe, have no work profeſſedly written on *popular* geography, that is, on the face

of

of this globe according to the ſyſtem of their aſtronomers: they have large charts of the univerſe according to the *Pauránicas*, with explanatory notes; and, perhaps, with treatiſes to elucidate their fables; and ſome of the *Puránas* contain liſts of countries, rivers, and mountains, with a general diviſion of the known world; which are alſo to be found in a few of their aſtronomical books. The *Bauddhas*, or followers of JINA, have a ſmall tract on geography, entitled *Triloca derpan*, or *The Mirror of three Worlds*, which Mr. BURROW was ſo kind as to lend me: it is a moſt extravagant compoſition; and ſuch is the antipathy of the *Bráhmens* to the *Jainas*, that no explanation of it can be expected from them; but, ſhould I have leiſure and opportunity to examine it, the taſk may be attended with ſome advantage; though the proper names are in general changed and accommodated to the heterodox ſyſtem.

ACCORDING to the orthodox *Hindus*, the globe is divided into two hemiſpheres, both called *Méru*; but the ſuperior hemiſphere is diſtinguiſhed by the name of *Suméru*, which implies beauty and excellence, in oppoſition to the lower hemiſphere, or *Cuméru*, which ſignifies the reverſe: by *Méru*, without any adjunct, they generally mean the higher, or *northern* hemiſphere, which they deſcribe with a profuſion of poetical imagery, as the ſeat of delights; while they repreſent *Cuméru* as the dreary habitation of demons, in ſome parts intenſely cold, and in others ſo hot, that the waters are continually boiling. In ſtrict propriety, *Méru* denotes the pole

and the polar regions; but it is the celeſtial north pole, round which they place the gardens and metropolis of INDRA, while YAMA holds his court in the oppoſite polar circle, or the ſtation of *Aſuras*, who warred with the *Suras*, or Gods of the firmament. There is great reaſon to believe, that the old inhabitants of the ſouthern hemiſphere, among whom were the *Ethiops* and *Egyptians*, entertained a very different opinion of their own climate, and of courſe repreſented the ſummit of the northern hemiſphere as a region of horrors and miſery; we find accordingly, that the *Greeks*, who had imported moſt of their notions from *Egypt*, placed their hell under the north pole, and confined CRONOS to a cave in the frozen circle. In the *Puránas* we meet with ſtrong indications of a *terreſtrial paradiſe*, different from that of the general *Hindu* ſyſtem, in the ſouthern parts of *Africa*; and this may be connected with the opinion adopted by the *Egyptians*, who maintained it againſt the *Scythians*, with great warmth (for the ancient inhabitants of the two hemiſpheres, were perpetually wrangling on their comparative antiquity) that the *Ethiopians* were the oldeſt nation on earth.

SEVERAL diviſions of the old continent were made by different perſons at different times; and the modern *Bráhmens* have jumbled them all together: the moſt ancient of them is mentioned in the *Puránas*, entitled *Váyu*, and *Brahmánda*; where that continent is divided into ſeven *dwípas*, or countries with *water on two ſides*, ſo that, like *jazírah* in *Arabick*,

bick, they may ſignify either *iſlands* or *peninſulas*. They are ſaid to be wholly ſurrounded by a vaſt ocean, beyond which lie the region and mountains of *Atala*; whence moſt probably the *Greeks* derived their notion of the celebrated *Atlantis*, which, as it could not be found after having once been diſcovered, they conceived to have been deſtroyed by ſome ſhock of nature; an opinion formed in the true *Hindu* ſpirit; for the *Bráhmens* would rather ſuppoſe the whole economy of the univerſe diſturbed, than queſtion a ſingle fact related in their books of authority. The names of thoſe iſlands, or peninſulas, are *Jambu*, *Anga*, *Yama*, *Yamala* or *Malaya*, *'Sanc'ha*, *Cus'ha*, and *Varáha*.

In the centre is Jambu, or the inland part of *Aſia*; to the eaſt of it are *Anga*, *Yama*, and *Yamala*, reckoned from north to ſouth; to the weſt, *Sanc'ha*, *Cuſha*, and *Varáha*, reckoned from ſouth to north: *Yama* and *Cuſha* are ſaid to be due eaſt and weſt, in reſpect of *India*; and this is indubitably proved by particular circumſtances.

Sanc'ha *dwíp* is placed in the ſouth weſt, ſuppoſed to be connected with *Yamala*, and with it to embrace an immenſe inland ſea; between them the *Hindus* place *Lancà*, which they conceive extended to a conſiderable diſtance as far as the equator; ſo that *Sanc'ha* muſt be part of *Africa*, and *Yamala*, or *Malaya*; the peninſula of *Malacca*, with the countries adjacent. This notion of a vaſt inland ſea Ptolemy ſeems to have borrowed from the *Hindus*, whom he ſaw at *Alexandria*; for, before his time, there was no ſuch idea among the *Greeks*: he

calls it *Hippados*; a word, which ſeems derived from *Abdhi*, a general name for the ſea in the language of the *Bráhmens*. We may collect from a variety of circumſtances, that *Cuſha dwíp* extends from the ſhore of the *Mediterranean*, and the mouths of the *Nile*, to *Serhind*, on the borders of *India*.

In a ſubſequent diviſion of the globe, intended to ſpecify ſome diſtant countries with more particular exactneſs, ſix *dwípas* are added; *Placſha*, *Sálmali*, *Crauncha*, *Sáca*, *Puſhcara*, and a ſecond *Cuſha*, called *Cuſha* dwípa *without*, in oppoſition to the former, which is ſaid to be *within*; a diſtinction uſed by the *Bráhmens*, and countenanced in the *Puránas*, though not poſitively expreſſed in them: the ſix new *dwípas* are ſuppoſed to be contained within thoſe before mentioned; and the *Puránas* differ widely in their accounts of them, while the geography of the former diviſion is uniform.

Six of the ancient diviſions are by ſome called *upadwípas*, becauſe they are joined to the large *dwípa*, named *Jambu*; and their names are uſually omitted in the new enumeration. Thus *Cuſha*-dwíp *within* is included in *Jambu-dwíp*, and compriſes three out of ſeven *c'handas*, or ſections of *Bhárata-verſha*. Another geographical arrangement is alluded to by the poet Calida's, who ſays, that "Raghu *erected pillars of conqueſt in each of the* eighteen *dwípas*," meaning, ſay the *Pandits*, *ſeven* principal, and *eleven* ſubordinate, iſles or peninſulas: *upa*, the ſame word originally with *hypo* and *ſub*, always implies *inferiority*; as *upavéda*, a work derived from

from the *Véda* itſelf; *upapátaca*, a crime in a lower gree; *upadherma*, an inferior duty; but great confuſion has ariſen from an improper uſe of the words *upadwípa* and *dwípa*.

CUSHA-dwípa *without* is *Abyſſinia* and *Ethiopia*; and the *Bráhmens* account plauſibly enough for its name, by aſſerting, that the deſcendants of CUSHA, being obliged to leave their native country, from them called *Cuſha*-dwípa *within*, migrated into *Sanc'ha'-dwíp*, and gave to their new ſettlement the name of their anceſtor; for, though it be commonly ſaid, that the *dwípa* was denominated from the graſs *Cus'ha*, of the genus named *Poa*, by LINNÆUS, yet it is acknowledged, that the graſs itſelf derived both its appellation and ſanctity from CUSHA, the progenitor of a great *Indian* family. Some ſay that it grew on the *valmíca*, or hill formed by *Termites* or white ants, round the body of CUSHA himſelf, or of CAUSHICA his ſon, who was performing his *tapaſyá*, or act of auſtere devotion; but the ſtory of the ant-hill is by others told of the firſt *Hindu* poet, thence named VA'LMI'CA.

THE countries, which I am going to deſcribe, lie in *Sanc'ha-dwíp*, according to the ancient diviſion; but, according to the new, partly in *Cuſha*-dwíp *without*, and partly in *Sanc'ha*-dwíp *proper*; and they are ſometimes named *Cálítata*, or *banks* of the *Cálì*, becauſe they are ſituated on both ſides of that river, or the *Nile* of *Ethiopia*. By *Cálítata* we are to underſtand *Ethiopia*, *Nubia*, and *Egypt*: it is even to this day called by the *Bráhmens* the coun-

try of *Déuatás*; and the *Greék* Mythologiſt aſſerted, that the Gods were born on the banks of the *Nile*. That celebrated and holy river takes its riſe from the *Lake of the Gods*, thence named *Amara*, or *Déva*, *Saróvera*, in the *region* of 'SHARMA, or *Sharma-ſt'hán*, between the mountains of *Ajágara* and *Sítánta*, which ſeem part of *Sóma-giri*, or the mountains of the Moon, the country round the lake being called *Chándri-ſt'hán*, or *Moonland*: thence the *Cálí* flows into the marſhes of the *Padma-van*, and through the *Niſhadha* mountains, into the land of *Barbara*, whence it paſſes through the mountains of *Hémacúta* in *Sanc'ha*-dwíp *proper*; there entering the foreſts of *Tapas*, or *Thebais*, it runs into *Cani'aca-déſa* or *Mis'hra-ſt'han*, and through the woods, emphatically named *Aran'ya* and *Atavì* into *Sanc'hábdhi*, or our *Mediterranean*. From the country of *Puſhpaverſha* it receives the *Nandá* or *Nile* of *Abyſſinia*; the *Aſt himatí*, or ſmaller *Criſhná*, which is the *Tacazzè* or little *Abay*; and the *Sanc'ha-nágá*, or *Mareb*. The principal tribes or nations who lived on its banks, were, beſides the ſavage *Pulindas*; 1. the *'Shármicas*, or, *'Shámicas*; 2. the Shepherds, called *Palli*; 3. the *Sanc'háyanas* or *Troglodytes*, named alſo *Sánc'háyani*; 4. the *Cut'íla-céſas*, or *Cut'lá'lacas*; 5. the *'Syáma-muc'has*; 6. the *Dánavas*, and 7. the *Yavanas*: we find in the ſame region a country denominated *Strí-rájya*, becauſe it was governed by none but Queens.

THE river *Cálí* took its name from the goddeſs MAHA'-CA'LI', ſuppoſed to have made her firſt appearance

pearance on its banks, in the character of *Rájarâjéſwarì*, called alſo ISA'NI and ISI; and, in the character of SATI', ſhe was transformed into the river itſelf: the word *Cála* ſignifies *black*, and, from the root *cal*, it means alſo *devouring*, whence it is applied to *Time*; and, from both ſenſes in the feminine, to the Goddeſs in her *deſtructive* capacity; an interpretation adopted, as we ſhall ſee hereafter, in the *Puránas*. In her character of MAHA'CA'LI ſhe has many other epithets, all implying different ſhades of *black* or *dark azure*; and, in the *Cálicâpurán*, they are all aſcribed to the river: they are *Cálí* or *Cálá*, *Nílá*, *Aſitá*, *'Shyámá*, or *'Shyámalá*, *Méchacá*, *Anjanábhá*, *Criſhná*. The ſame river is alſo called *Náhuſhì*, from the celebrated warriour and conquerour, uſually entitled DE'VA-NAHUSHA, and, in the ſpoken dialects, DEO-NAUSH: he is the DIONYSUS, I believe, of the ancient *Europeans*.

BY the *Greeks*, *Romans*, and *Hebrews*, the *Nile* (which is clearly a *Sanſcrit* word) was known alſo by the following names: *Melas*, *Melo*, *Ægyptos*, *Sikhor*, or *Sihor*, *Nous*, or *Nús*, *Aëtos*, *Siris*, *Oceanus*, *Triton*, *Potamos*. The word NOUS (*a*) is manifeſtly corrupted from *Nahuſh*, or NAUSH; *Aëtos* from king I'T or *Ait*, an *avántara*, or inferiour incarnation, of MAHA'DEVA; *Ægyptos* from *'Agupta*, or *on all ſides guarded*; and *Triton*, probably, from *Trituni*, as the *Ethiops*, having no ſuch letter as *p*. and generally ſubſtituting *t* in its room, would have pronounced

(*a*) HOR. APOLLO περὶ Νείλε ἀγαβάσεως. B. 1.

Tripuni,

Tripuni, which is a common *Indian* corruption of *Trivénì*.

The *Sanſcrit* word *Trivénì* properly means with *three plaited locks*; but it is always applied to the confluence of *three ſacred rivers*, or to the *branching* of a river *into three ſtreams*: ÆTHICUS, in his Coſmography, inſtead of ſaying, that the *Hydaſpes* flows from a place named *Trévenì*, uſes the phraſe *three hairs*, or *three locks of hair*, which is a literal verſion of the *Sanſcrit*. Now the *Cálì* conſiſts of *three ſacred ſtreams*; the *Nílà* or *Nile* of *Ethiopia*, the *Nandà*, or *Nile* of *Abyſſinia*, and the little *Chriſhná* or *Aſt'himatì*. The junction of the great *Chriſhná* with the *Nàndà* was held peculiarly ſacred, as it appears from the following couplets in the *Át'harvavéda*, which are cited in the original as a proof of their authenticity:

Bhadrá bhagavatì Chriſhnâ *grahanaeſhatra málini*,
Samvés'anì ſanyamanì, vis'waſya jagató nis'â;
Agnichaura nipáteſhu ſerva graha nivárané,
Dacſhá bhagavatí dévì Nandayá *yatra ſangatá:*
Serva pápa pras'amanì bhadré páramas'í mahí,
Sitá ſitaſamáyógát param yá na nivertaté.

That is word for word;

" CRISHNA' the proſperous, the imperial, the
" giver of delight, the reſtrainer *of evil*, decked,
" *like* the night of the whole world, with a chaplet
" of planets and ſtars; the ſovereign goddeſs tran-

" ſcendently beneficial in calamities from fire and
" robbers, in checking *the bad influence of* all pla-
" nets, where ſhe is united with the NANDA' : ſhe
" it is, who expiates all ſin. O propitious *river*,
" *thou art* the mighty *goddeſs*, who cauſes us to at-
" tain the end *of mortal births*, who, by the con-
" junction of black with white *waters*, never ceaſes
" to produce the higheſt good."

POTAMOS, or the *river*, in THEOPHRASTUS, is commonly ſuppoſed to be only an emphatical appellative denoting ſuperiority; but I cannot help thinking it derived from the *Sanſcrit* word *Padma*, which I have heard pronounced *Padam*, and even *Patam*, in the vulgar dialects: it is the *Nymphæa* of LINNÆUS, and, moſt certainly, the *Lotos* of the *Nile*, on the pericarp of which a Frog is repreſented ſitting in an *Egyptian* emblem engraved by MONTFAUCON. *(a)* That river and the marſhes near it abound with that lovely and uſeful plant; and we ſhall ſee preſently, that *Cvlì* herſelf is believed to have made its beautiful flower her favourite place of reſidence, in the character of *Padmá-dévi*, or the *Goddeſs in the Lotos*. Moſt of the great rivers on which the *Nymphæa* floats in abundance, have the epithet of *Padmavatì*, or *Padmematì*; and the very word *Potamos*, uſed as an appellative for a large river, may be thence derived; at leaſt the common etymology of that word is far leſs probable.

(a) 2 BRYANT. *Anc. Mythol.* 334. *pl.* 6.

WE

We before obſerved, that the ſource of the Ni'la' is in the extenſive region of Sharma, near the mountains of *Sóma*, in the maſculine, or *Dei Luni*; and that it iſſues from the lake of the Gods, in the country of *Chandrì*, in the feminine, or *Deæ-Lunæ*: to the word *ſaróvara*, or *conſiderable lake*, is prefixed in compoſition either *Amara*, *Sura*, *or Déva*; and the compound *Děva-ſaróvara* is generally pronounced, in common ſpeech, *Deo-ſaraur*. It lies between two ranges of hills; one to the eaſt, called *Ajágara*, or *not wakeful*; and the other to the weſt, named *Sítánta*, or *end of cold*, which implies that it may have ſnow on its ſummit, but in a very ſmall quantity.

Sharma-*St'han*, called alſo the mountainous region of *Ajágara*, is ſaid in the *Brahmánda-purán*, to be 300 *Yojans*, or 1476.3 *Britiſh* miles, in length, and 100 in breadth, or 492.12 miles. The mountains were named *Ajágara*, or of thoſe, *who watch not*, in oppoſition to the mountains of *Abyſſinia*, which were inhabited by *Niſácharas*, or *night-rovers*; a numerous race of *Yacſhas*, but not of the moſt excellent claſs, who uſed to ſleep in the day time and revel all night: Mr. Bruce ſpeaks of a *Kowas*, or *watching dog*, who was worſhipped in the hills of *Abyſſinia*.

The mountains of So'ma, or the Moon, are ſo well known to geographers, that no farther deſcription of them can be required; but it may be proper to remark, that Ptolemy places them too far to the South, and M. D'Anville too far to

the

the North, as it will hereafter be ſhown: according to Father LOBO, the natives now call them *Toroa*. The *Ajágara* mountains, which run parallel to the eaſtern ſhores of *Africa*, have at preſent the name of *Lupata*, or the *backbone of the world*: thoſe of *Sítánta* are the range which lies weſt of the Lake *Zambre*, or *Zaire*, words not improbably corrupted from *Amara* and *Sura*. This *Lake of the Gods* is believed to be a vaſt reſervoir, which, through viſible or hidden channels, ſupplies all the rivers of the country. The *Hindus*, for mythological purpoſes, are fond of ſuppoſing ſubterranean communications between lakes and rivers; and the *Greeks* had ſimilar notions. Mr. BRUCE, from the report of the natives, has placed a reſervoir of this kind at the ſource of the *White* River, *(a)* which (though the two epithets have oppoſite ſenſes) appear to be the *Cálí* of the *Puráns*: it may have been called *white* from the *Cumuda*, which abounds in its waters; at leaſt the mountains near it are thence named *Cumudádri*, and the *Cumuda* is a water-flower ſacred to the Moon, which VAN RHEEDE has exhibited, and which ſeems to be either a *Menianthes, or a Hydrophyllum*, or a ſmall white *Nymphœa*. The lake of the *Amará*, or Immortals, was not wholly unknown to the *Greeks* and *Romans*, but they could not exactly tell, where it was ſituated; and we are not much better acquainted with its true *(b)* ſituation: it is called

(*a*) III Bruce 719. (*b*) Plin. *l.* 5. *c.* 9.

Nilides by JUBA; *Niliducus* and *Nuſaptis*, in the *Peutingerian* Table. It is the *Oriental Marſh* of PTOLEMY, and was not far from *Rapta*, now *Quiloa*; for that well informed geographer mentions a certain DIOGENES, who went on a trading voyage to *India*, and on his return, was overtaken near the Cape, now called *Gardefan*, by a violent ſtorm from the N.N.E. which carried him to the vicinity of *Rapta*, where the natives aſſured him, that the *marſhes* or *lakes*, whence the *Nile* iſſued, were at no conſiderable diſtance.

THE old *Egyptians* themſelves, like the preſent *Hindus*, (who are apt, indeed, to place reſervoirs for water, of different magnitudes, on the high grounds of moſt countries) had a notion of a receptacle, which ſupplied the *Nile* and other great *African* rivers; for the Secretary of MINERVA's temple informed HERODOTUS, that the holy river proceeded from deep lakes between the mountains of *Crophi* and *Mophi*; that part of its waters took their courſe toward the north, and the reſt to the ſouth through *Ethiopia*: but either the ſecretary himſelf was not perfectly maſter of the ſubject, or the hiſtorian miſunderſtood him; for HERODOTUS conceived, that thoſe lakes were cloſe to *Syene (a)*, and, as he had been there himſelf without ſeeing any thing of the kind, he looked upon the whole account as a fiction. It is not improbable, however, that the lakes were ſaid by the ſecretary to be near

(*a*) 2 Herod. *c.* 28.

the

the country of *Azania* or *Azan*, which was miſtaken for *Syene*, in *Egypt* called *Uſwán* or *Aſwán*.

FROM this idea of a general reſervoir the ancients concluded, that the *Niger* alſo had its origin from the ſame lakes with the *Nile*; but JUBA acknowledged, that the channels run underground for the ſpace of twenty days march, or about 300 miles (*a*): in conformity to the relation of DIOGENES, the marſhy lakes were ſaid by JUBA to lie near the Ocean; but he aſſerted poſitively, that the *Nile* did not immediately riſe from them; adding, that it flowed through ſubterraneous paſſages for the ſpace of ſeveral days journey, and on its reappearance, formed another marſhy lake of ſtill greater extent, in the land of the *Maſſæſyli*, who were perhaps the *Mahábháſyasílas* of the *Puráns*. The ſecond lake correſponds in ſituation with the extenſive marſhes from which the *Nalíru'labyad* of the *Arabs*, or *the White River*, has its ſource, according to Mr. BRUCE, who places the lake about the 3d or 4th degree of north latitude: it is named *Cowir* in the maps; and is noticed by the *Nubian* geographers.

THE word *Nuſaptis*, which is applied, as before mentioned, to the firſt lake, may be derived from *Nis'ápati*, or the *Lord of Night*, a title of the God LUNUS: the whole country, indeed, with its mountains and moſt of its rivers, had appellations relating to the moon; and we find in it ſeveral ſmaller

(*a*) Plin. *l.* 5. *c.* 9.

rivers,

rivers, which we cannot now aſcertain, with the names of *Rajanì*, or Night, *Cuhú*, or the day after the conjunction, *Anumatì*, or that after the oppoſition; *Racà*, or the full orb of the moon; and *Siníválì*, or firſt viſible creſcent. The inhabitants of that region are by PTOLEMY called *Maſtitæ;* by JUBA, as we before obſerved, *Maſſæſyli*; and, in the Maps, *Maſſi* or *Maſſagueios*: in all thoſe denominations the leading root *Maſſa*, whatever be its meaning, is clearly diſtinguiſhable; and, as there were people with a ſimilar name in *Mauritania*, PLINY and his followers make JUBA alledge, that the lakes juſt mentioned were in that country; but it is hardly poſſible, that JUBA could have made ſuch a miſtake with reſpect to a country ſo near his own; nor can we refrain from obſerving, that PLINY was an indifferent geographer, and that his extracts and quotations are in general very inaccurate.

THE ſecond lake, or marſh, appears to be the *Padmavana* of the *Sanſcrit* legends; and that word implies, that it abounded with the *Nymphæa;* but it was probably the *Padma*, diſtinguiſhed by the epithet of *Cóti-patra*, or with *ten millions of petals*, which I conceive to be the *Enſete* of Mr. BRUCE, who mentions it as growing there in the greateſt abundance: it is true, that the *Enſete* has no botanical affinity with the *Nymphœa*, but the *Hindus* were ſuperficial botaniſts, and gave the ſame appellation to plants of different claſſes, as the word *Lotos*, indeed, was applied by the *Greeks* to the common

common *Padma*, or water lily, and to the celebrated fruit of the *Lotophagi*, which had no relation to it. The uſual number of petals on the *Nymphæa Lotos* is *fifteen*; but ſome have only *eight*: the character of the genus, indeed, is to have *numerous petals*, and the *Sanſcrit* epithet *Sahaſra-patra*, or *thouſand-petalled*, is applied in dictionaries to the common *Padma*; but nothing could have juſtified ſuch an epithet as *Cóti-patra*. On ſome *Egyptian* monuments we find Isis reclined among the leaves of a plant, ſuppoſed to be the *Cadalí*, or *Mauza*, which has been changed into *Muſa*, by Linnæus; but Mr. Bruce has exploded that error, and ſhown that the plant was no other than his *Enſete*: the *Indian* Goddeſs, indeed, ſits, in the character of Yacshini'-*dévì*, on the leaves of the *Mauza*; but in that form, which was an *avántara*, or lower incarnation, ſhe never has the majeſty or the title of Padma'. It is expreſsly ſaid in the *Puránas*, that, on the banks of the *Calí* river, Padma' reſides in the *Cóti-patra*, a flower unknown in *India*, and conſequently ill deſcribed in the *Sanſcrit* books: where Pliny mentions the Lotos of the *Nile*, he uſes a phraſe very applicable to the *Enſete*, "foliis denſâ "congerie ſtipatis;" and, though he adds a few particulars, not agreeing with Mr. Bruce's full deſcription of that plant, yet Pliny, being a careleſs writer and an inaccurate botaniſt, might have jumbled together the properties of two different flowers.

The before-named country of *Chandrí-ſt'hán* was thus denominated from a fable in the *Puráns*: The God *Chandra*, or LUNUS, having loſt his ſex in *India*, became *Chandrí*, or LUNA, who concealed herſelf in the mountains near the lakes, of which we have been treating: ſhe was there viſited by the Sun, and by him had a numerous progeny called *Pulindas*, from *pulina*, an *iſlot* or *ſandbank*, who dwelt near the rivers that ran from thoſe mountains, and acknowledged no ruling powers but the Sun and the Moon.

SHARMA-*St'hán*, of which we cannot exactly diſtinguiſh the boundaries, but which included Ethiopia *above* Egypt, as it is generally called, with part of *Abyſſinia* and *Azan*, received its name from SHARMA, of whom we ſhall preſently ſpeak: his deſcendants, being obliged to leave *Egypt*, retired to the mountains of *Ajágar*, and ſettled near the lake of the Gods. Many learned *Bráhmens* are of opinion, that by the Children of SHARMA we muſt underſtand that race of *Dévatás*, who were forced to emigrate from *Egypt* during the reigns of SANI and RA'HU, or SATURN and TYPHON: they are ſaid to have been a quiet and blameleſs people, and to have ſubſiſted by hunting wild elephants, of which they ſold or bartered the teeth, and even lived on the fleſh. They built the town of *Rúpavatí*, or the *beautiful*; which the *Greeks* called *Rapta*, and thence gave the name of *Raptii* or *Rapſii* to its inhabitants: it is generally ſuppoſed, that only one town in that country was named *Rapta*; but

but STEPHANUS of *Byzantium* positively asserts, that there were two of the name; (*a*) one, the capital of *Ethiopia*, and another a small town or village, consisting of huts inhabited by sea-faring men, near a harbour at the mouth of the river *Raptus*. The former is the *Rúpavatì* of the *Puránas*, in which it is declared to have stood near the *Calí*: we cannot perfectly ascertain its position; but it was, I think, situated near the southern extremity of the divine Lake, now called *Zambre* or *Maravi*; for PTOLEMY places the *Raptii* about the sources of the *Nile*; that is, *thirteen* or *fourteen* degrees from the city, whence, as he supposes, that people was named. No further description can justly be expected of a country so little known; but we may observe, that the *Nubian* geographer mentions a mountain near the Lake of the Gods, called the Mount of the *Painted Temple*; because, probably, it contained hieroglyphicks cut on stone and painted, such as are to be seen at this day in some parts of *Egypt*: he adds, that, on the bank of the *second* lake, was the statue of a certain *Masha*, supposed to be his body itself petrified, as a punishment for his crimes.

I. IT is related in the *Padma-puran*, that SATYAVRATA, whose miraculous preservation from a general deluge is told at length in the *Mátsya*, had three sons, the eldest of whom was named JYA'PETI, or *Lord of the Earth*; the others were C'HARMA and SHARMA, which last words are, in the vulgar

(*a*) STEPH. Byzant, on the word *Rapta*.

dialects, usually pronounced *C'ham* and *Sham*; as we frequently hear *Kishn* for CRISHNA. The royal patriarch, for such is his character in the *Purans*, was particularly fond of JYA'PETI, to whom he gave all the regions to the north of *Himálaya*, or the *Snowy Mountains*, which extend from sea to sea, and of which *Caucasus* is a part: to *Sharma* he allotted the countries to the south of those mountains; but he cursed *C'harma*; because, when the old monarch was accidentally inebriated with a strong liquor made of fermented rice, *C'harma* laughed; and it was in consequence of his father's imprecation, that he became a slave to the slaves of his brothers.

THE Children of SHARMA travelled a long time, until they arrived at the bank of the *Nílá* or *Cáli*; and a *Brahmen* informs me, (but the original passage from the *Purán* is not yet in my possession) that their journey began after the building of the *Padmá-mandira*, which appears to be the tower of *Babel*, on the banks of the river *Cumudvatí*, which can be no other than the *Euphrates*. On their arrival in *Egypt*, they found the country peopled by evil beings and by a few impure tribes of men, who had no fixed habitation; their leader, therefore, in order to propitiate the tutelary divinity of that region, sat on the bank of the *Nile*, performing acts of austere devotion, and praising PADMA'-*dévì*, or the Goddess residing on the Lotos. PADMA' at last appeared to him, and commanded him to erect a pyramid, in honour of her, on the very spot

where he then ſtood; the aſſociates began the work, and raiſed a pyramid of earth two *crós* long, one broad and one high, in which the Goddeſs of the Lotos reſided; and from her it was called *Padmá-mandira* and *Padma-mat'ha*. By *mandira* is meant a *temple*, or *palace*, and by *mat''ha*, or *mer'ha*, a *college*, or *habitation of ſtudents*; for the Goddeſs herſelf inſtructed SHARMA and his family in the moſt uſeful arts, and taught them the *Yacſha-lipi*, or *writing* of the *Yacſhas*, a race of ſuperior beings, among whom CUVE'RA was the chief. It does not clearly appear on what occaſion the *Sharmicas* left their firſt ſettlement, which had ſo auſpicious a beginning; but it has before been intimated, that they probably retreated to *Ajágara*, in the reigns of SANI and RAHU, at which time, according to the *Puráns*, the *Dévatás*, among whom the *Sharmices* are reckoned, *were compelled to ſeek refuge in the mountains*: a ſimilar flight of the *Dévatás* is, however, ſaid to have been cauſed by the invaſion of DEVA-NAHUSH, or DIONYSIUS.

THE *Padmá-mandìr* ſeems to be the town of *Byblos*, in *Egypt*, now called *Babel*; or rather that of *Bábel*, from which original name the *Greeks* made *Byblos*: it ſtood on the canal, which led from the *Balbitine* branch of the *Nile* to the *Phatmetic*; a canal, which is pretty well delineated in the *Peutingerian* table; and it appears, that the moſt ſouthern *Iſeum* of that table is the ſame with the *Byblos* of the *Greeks*. Since this mound or pyramid was raiſed but a ſhort time after that on the *Cumudvatì*, and by a part of the

ſame builders, and ſince both have the ſame name in *Sanſcrit*, whence it ſhould ſeem, that both were inſcribed to the ſame divinity, we can hardly fail to conclude, that the *Padmá-mandiras* were the two *Babels*; the firſt on the *Euphrates*, the ſecond on the *Nile*. The old place of worſhip at *Byblos* was afterwards much neglected, being ſcarce mentioned by ancient authors: STEPHANUS of *Byzantium* ſays *it was very ſtrong*; and it was there, according to THUCYDIDES, and to the *Perſicks* of CTESIAS quoted by PHOTIUS, that INARUS, king of *Lybia* with his *Athenian* auxiliaries and the *Egyptians*, who were attached to him, ſuſtained a ſiege of a year and a half againſt the whole *Perſian* army, under MEGABYZUS: but, as it ſtood in low marſhy ground, it probably owed its chief ſtrength to the vaſt mound of earth mentioned in the *Puránas*, the dimenſions of which are, however, (as it is uſual in poetical deſcriptions) much exaggerated. One of three grand branches of the *Nile*, in the vicinity of *Padmá-mat'h*, is called *Pathmeti* by PTOLEMY, and *Phatmi* by DIODORUS the *Sicilian*: both ſeem derived from the *Sanſcrit* corrupted; for *Padma* is in many *Indian* dialects pronounced *Padm*, or *Podm*, and in ſome *Patma*. To the ſame root may be referred the appellation of the nome *Phthembuthi*, or *Phthemmuthi*, as it is alſo written; for the *Padmá-mat'h* was in the nome *Proſopitis*, which once made a part, as it evidently appears, of the nome *Phthembuthi*, though it was afterwards conſidered as a ſeparate diſtrict, in conſequence of a new diviſion:

Proſopitis,

Proſopitis, moſt certainly, is derived from a *Greek* word, and alludes to the ſummit of the *Delta*, ſeen on a paſſage down the *Nile* from the city of *Memphis*; but *Potamitis*, which was applied to *Egypt* itſelf, can hardly mean any more, than that the country lies on both ſides of *a large river*, which would not be a ſufficient diſcrimination to juſtify that common etymology; and we have already hazarded a conjecture that *Potamos*, as a proper name of the *Nile*, relates to the holy and beautiful *Padma*.

Of the *Yacſha* letters, before mentioned, I ſhould wiſh to give a particular account; but the ſubject is extremely obſcure; Crinitus aſſerts, that the *Egyptian* letters were invented by Isis; and Isis, on the Lotos, was no other, moſt certainly, than Padma'-de'vi', whom the *Puránas* mention as the inſtructreſs of the *Sharmicas*, in the *Yacſha* mode of writing. According to the *Bráhmens*, there are written characters of three principal ſorts, the *Dévanágarì*, the *Paiſáchì*, and the *Yácſhì*; but they are only variations of the ſame original elements: the *Dévanágarì* characters are uſed in the northern, the *Paíſáchì*, in the ſouthern parts, of *India*, and the *Yacſhì*, it is ſaid, in *Butan* or in *Tibet*. The *Pandits* conſider the *Dévanágarì* as the moſt ancient of the three; but the beauty and exquiſite perfection of them renders this very doubtful; eſpecially as Atri, whom they ſuppoſe to have received them from the Gods, lived a long time, as they ſay, in the countries bordering on the *Cálí*, before he re-

paired to the *Dévánica* mountains near *Cábul*, and there built the town of *Dévanagar*, from which his ſyſtem of letters had the name of *Dévanágarì*. As to the *Páiſácha* characters, they are ſaid to have been invented by the *Pális*, or ſhepherds, who carried them into *Ethiopia*: the *Yacſha* writing I had once imagined to be a ſyſtem of hieroglyphicks; but had no authority from the *Puránas* to ſupport that opinion, and I dropped it on better information; eſpecially as the *Bráhmens* appear to have no idea of hieroglyphicks, at leaſt according to our conception of them.

THE *Sharmicas*, we have obſerved, rank among the *Dévatás* or demi-gods; and they ſeem to have a place among the *Yacſhas* of the *Puráns*, whom we find in the northern mountains of *India*, as well as in *Ethiopia*: the country in which they finally ſettled, and which bore the name of their anceſtors, was in *Sanc'ha-dwíp*, and ſeems to compriſe all that ſubdiviſion of it, which, in the *Bhágavat*, and other books, is called *Cuſha*-dwíp *without*.

SEVERAL other tribes, from *India* or *Perſia*, ſettled afterwards in the land of SHARMA: the firſt and moſt powerful of them were the *Pális*, or *Shepherds*, of whom the *Puránas* give the following account:

II. I'RS'HU, ſurnamed *Pingácſha*, the ſon of UGRA, lived in *India* to the ſouth-weſt of *Cáſhi*, near the *Naravindhyà* river, which flowed, as its name implies, from the *Vindhya* mountains: the place of his reſidence to the ſouth of thoſe hills was named

Palli,

Palli, a word now ſignifying a large town and its diſtrict, or *Páli*, which may be derived from *Pála*, a herdſman or ſhepherd. He was a prince mighty and warlike, though very religious; but his brother TA'RA'C'HYA, who reigned over the *Vindhyan* mountaineers, was impious and malignant; and the whole country was infeſted by his people, whom he ſupported in all their enormities: the good king always protected the pilgrims to *Cáſi* or *Varánes* in their paſſage over the hills, and ſupplied them with neceſſaries for their journey; which gave ſo great offence to his brother, that he waged war againſt IRSHU, overpowered him, and obliged him to leave his kingdom; but MAHA'DE'VA, proceeds the legend, aſſiſted the fugitive prince and the faithful *Pális*, who accompanied him; conducting them to the banks of the *Cáli*, in *Sanc'ha-dwíp*, where they found the *Sharmicas*, and ſettled among them. In that country they built the temple and town *Punyavatì* or *Punya-nagarì*; words implying *holineſs* and *purity*, which it imparts, ſay the *Hindus*, to zealous pilgrims: it is believed at this day to ſtand near the *Cálì*, on the low hills of *Mandara*, which are ſaid, in the *Puránas*, to conſiſt of *red earth*; and on thoſe hills the *Pallis*, under their virtuous leader, are ſuppoſed to live, like the *Gandharvas*, on the ſummit of *Himálaya*, in the lawful enjoyment of pleaſures; rich, innocent, and happy, though intermixed with ſome *Mléch'has*, or people who *ſpeak a barbarous dialect*, and with ſome of a fair complexion. The low hills of *Mandara* include the

tract called *Meroë* or *Merhoë*, by the *Greeks*; in the centre of which is a place named *Mandara* in the JESUITS' Map, and *Mandera* by Mr. BRUCE, who ſays, that of old it was the reſidence of the ſhepherds, or *Palli*, kings: in that part of the country the hills conſiſt of *red earth*; and their name *Mandara* is a derivative from *manda*, which, among other ſenſes, means *ſharp-pointed*, from *man*, or *water*, and *dri*, whence *dara* to *pierce*; ſo that *Mandara-parvata* ſignifies a mountain *dividing* the waters and forcing them to run different ways; an etymology confirmed by Mr. BRUCE in his deſcription of *Meroë*, where he accounts for its being called an iſland. The compound *Punya-nagarì*, or *City of Virtue*, ſeems to imply both a ſeat of government and a principal temple with a college of prieſts: it was, therefore, the celebrated city of *Meroë*; a word which may be derived from MERHA *(vidyárt'-hinám gṛiham*, the *manſion of ſtudents*, as it is explained in the dictionaries) or from MRARA, of whom we ſhall preſently ſpeak.

To the king of the *Pallis*, named alſo *Palli* from thoſe whom he governed, MAHA'DE'VA gave the title of NAIRṚITA, having appointed him to guard the *nairṛiti*, or ſouth-weſt; and, though he was a *Piſácha* by birth, or naturally bloody-minded, yet he was rewarded for his good diſpoſition, and is worſhipped in *India* to this day, among the eight *Dic-pálas*, or guardians of as many quarters, who conſtantly watch, on their elephants, for their ſecurity of *Cáſì*, and other holy places in *Jambu-dwípa*:

but

but the abode of his deſcendants is declared in the *Puránas*, to be ſtill on the banks of the *Cálí* or *Nilá*. One of his deſcendants was LUBDHACA, of whom an account will be given in a ſubſequent ſection; and from LUBDHACA deſcended the unfortunate LI'NA'SU, not the bard HERIDATTA, who had alſo that name, and who will be mentioned hereafter more particularly, but a prince whoſe tragical adventures are told in the *Rájaníti*, and whoſe death was lamented annually by the people of *Egypt*: all his misfortunes aroſe from the incontinence of his wife YO'GA, BHRAST'A' or YO'GA'CASHTA; and his ſon MAHA'SURA, having by miſtake committed inceſt with her, put himſelf to death, when he diſcovered his crime, leaving iſſue by his lawful wife. May we not reaſonably conjecture, that LUBDHACA was the LABDACUS, LI'NA'SU, the LAIUS, and YO'GACASHTA the JOCASTA, of the *Greeks?* The word *Yadupa*, from which ŒDIPUS may be derived, ſignifies King of the *Yadu* family, and might have been a title of the unhappy MAHA'SURA.

THIS account of the *Pallis* has been extracted from two of the eighteen *Puránas*, entitled SCANDA, or the God of War, and BRAHMA'NDA, or the Mundane Egg. We muſt not omit, that they are ſaid to have carried from *India* not only the *At'harvá-véda*, which they had a right to poſſeſs, but even the *three* others, which they acquired clandeſtinely, ſo that the *four* books of ancient *Indian* ſcripture once exiſted in *Egypt*; and it is remarkable, that the books of *Egyptian* ſcience were exactly *four*, called the

the books of *Harmonia* or HERMES, which are ſuppoſed to have contained ſubjects of the higheſt antiquity (*a*). NONNUS mentions the firſt of them as believed to be coeval with the world; and the *Bráhmens* aſſert, that their three firſt *Védas* exiſted before the creation.

THE *Pallis*, remaining in *India*, have different names; thoſe, who dwell to the ſouth and ſouth-weſt of *Benáres*, are, in the vulgar dialects, called *Pális* and *Bhìls*; in the mountains to the north-eaſt of that city, they are in *Sanſcrit* named *Cirátas*; and, toward the *Indus*, as I am informed, a tribe of them has the appellation of *Harita*: they are now conſidered as outcaſts, yet are acknowledged to have poſſeſſed a dominion in ancient times from the *Indus* to the eaſtern limits of *Bengal*, and even as far as *Siam*. Their anceſtors are deſcribed as a moſt ingenious people, virtuous, brave, and religious; attached particularly to the worſhip of MAHA'DE'VA', under the ſymbol of the *Linga* or *Phallus*; fond of commerce, art, ſcience; and uſing the *Paiſáchì* letters, which they invented. They were ſupplanted by the *Rájaputras*; and their country, before named *Páliſt'hán* was afterwards called *Rájaputana* in the vulgar dialect of their conquerors. The hiſtory of the *Pallis* cannot fail to be intereſting, eſpecially as it will be found much connected with that of *Europe*; and I hope ſoon to be ſupplied with materials for a fuller account of them: even

(*a*) See 2 Bryant 150.

their

their miſerable remains in *India* muſt excite compaſſion, when we conſider how great they once were, and from what height they fell through the intolerant zeal and ſuperſtition of their neighbours. Their features are peculiar; and their language different, but perhaps not radically, from that of other *Hindus*: their villages are ſtill called *Palli*; many places, named *Palita*, or, more commonly, *Bhilata*, were denominated from them; and in general *Palli* means a village or town of *ſhepherds* or *herdſmen*. The city of IRSHU, to the ſouth of the *Vindhya* mountains, was emphatically ſtyled *Palli*; and, to imply its diſtinguiſhed eminence, *Srí-palli*: it appears to have been ſituated on or near the ſpot, where *Bopál* now ſtands, and to be the *Saripalla* of PTOLEMY, which was called *Palibothræ* by the *Greeks*, and, more correctly in the *Peutingerian* table, *Palipotra*; for the whole tribe are named *Paliputras* in the ſacred books of the *Hindus*, and were indubitably the *Palibothri* of the ancients, who, according to PLINY, governed the whole country from the *Indus* to the mouth of the *Ganges*; but the *Greeks* have confounded them and their capital city with the *Baliputras*, whoſe chief town, denominated from them, had alſo the name of *Rájagriha*, ſince changed into *Rájamahall*: as it was in the *mandala*, or *circle*, of the *Baliputras*, it is improperly called by PTOLEMY, who had heard that expreſſion from travellers, *Palibothræ* of the *Mandalas*.

WE have ſaid, that I'RSHU had the ſurname of *Pingácſha*, or *yellow-eyed*, but, in ſome dictionaries, he

he is named *Pingáſá*, or *yellow as fine gold*; and in the track of his emigration from *India*, we meet with indications of that epithet; the *Turkiſh* geographers conſider the ſea-coaſt of *Yemen*, ſays Prince KANTEMIR, as part of *India*, calling its inhabitants yellow *Indians*; the province of *Ghilán*, ſays TEXEIRA, has alſo the appellation of *Hindu'l Asfar*, or Yellow *India*; and the *Caſpian* itſelf is by the *Turks* called the Yellow Sea *(a)*. This appears to be the origin of the *Panchæan* tribes, in *Arabia*, *Egypt*, and *Ethiopia*, whoſe native country was called *Panchæa*; and the iſlands near it, *Panchæan*: though DIODORUS of *Sicily*, attempting to give a deſcription from EUHEMERUS of *Panchæa* or *Pingáſa*, has confined it to an inconſiderable iſland near *Dwáracà*, yet it was really *India* itſelf, as his deſcription ſufficiently ſhows; and the place, which he names *Oceanida*, is no other than old *Ságar* at the mouth of the *Ganges*; the northern mountain, which he ſpeaks of, is *Méru*; and the three towns near it are deſcribed in the *Puráns* with almoſt the ſame appellations.

ORUS, the ſhepherd, mentioned in ancient accounts of *Egypt*, but of whom few particulars are left on record, was, moſt probably, IRSHU the *Palli*; whoſe deſcendants, the *Pingácſhas*, appear to have been the *Phenician* ſhepherds, who once eſtabliſhed a government on the banks of the *Nile*: the *Phenicians* firſt made their appearance on the ſhores

(a) *Müller*, p. 106.

of

of the *Erythrean*, or *Red* Sea, by which we muſt underſtand the whole *Indian* ocean between *Africk* and the *Malay* coaſts; and the *Puránas*, thus repreſent it, when they deſcribe the waters of the *Arunódadhi* as *reddened* by the reflection of ſolar beams from the ſouthern ſide of mount *Suméru*, which abounds with gems of that colour: ſomething of this kind is hinted by PLINY *(a)*. It is aſſerted by ſome, (and from ſeveral circumſtances it appears moſt probable), that the firſt ſettlements of the *Phenicians* were on the *Perſian* gulph, which is part of the *Erythrean* ſea: JUSTIN ſays, that, *having been obliged to leave their native country*, (which ſeems from the context to have been very far eaſtward) *they ſettled near the* Aſſyrian *lake*, which is the *Perſian* gulph; and we find an extenſive diſtrict, named *Paleſtine*, to the eaſt of the *Euphrates* and *Tigris*. The word *Paleſtine* ſeems derived from *Palliſt'hán*, the ſeat of the *Pallis*, or ſhepherds *(b)* the *Samaritans*, who before lived in that country, ſeem to have been a remnant of the *Pallis*, who kept themſelves diſtinct from their neighbours, and probably removed for that reaſon to the *Paleſtine* on the ſhore of the *Mediterranean*; but, after their arrival in that country, they wiſhed to ingratiate themſelves with the *Jews* and *Phenicians*, and, for that purpoſe, claimed affinity with them; alledging, ſometimes, that they were deſcended from JACOB, and at other times, that they ſprang from

(*a*) Lib. 6. Cap. 23. (*b*) Lib. 6. cap. 70.

PINKHAS; a word pronounced alſo PHINEAS, and ſuppoſed, (but, I think, leſs probably) to mean the ſon of AARON. Certainly, the *Jews* looked upon the *Samaritans* as a tribe of *Philiſtines*; for mount *Garizim* was called *Palitan* and *Peltan*. TREMELLIUS, in the wiſdom of the ſon of SIRACH, writes *Paliſchthæa*, but in the *Greek* we find *the* Philiſtines, *who reſide on the mount of* Samaria (*a*); but let us return to *Paleſtine* in *Aſſyria*.

WHETHER the poſterity of *Pingácſha*, or the yellow *Hindus*, divided themſelves into two bodies, one of which paſſed directly into *Phenice*, and the other went, along the *Arabian* ſhores, to *Abyſſinia*, or whether the whole nation firſt entered the ſouthern parts of *Arabia*, then croſſed over to *Africk*, and ſettled in the countries adjacent to the *Nile*, I cannot determine; but we have ſtrong reaſons to believe, that ſome, or all of them, remained a conſiderable time on the coaſt of *Yemen*: the *Panchean* tribes in that country were conſidered as *Indians*; many names of places in it, which ancient geographers mention, are clearly *Sanſcrit*, and moſt of thoſe names are found at preſent in *India*. The famed *Rhadamanthus*, to whom HOMER gives the epithet *yellow*, and his brother MINOS, were, it ſeems, of *Phenician* extraction: they are ſaid to have reigned in *Arabia*, and were, probably, *Pallis* deſcended from PINGA'CSHA, who, as we have obſerved, were named alſo *Cirátas*, whence the weſtern iſland, in which

(*a*) Chap. 50. v. 26.

MINOS

MINOS, or his progeny, ſettled, might have derived it's appellations of *Curetis (a)* and *Crete*. In ſcripture we find the *Peleti* and *Kerethi* named as having ſettled in *Paleſtine*; but the ſecond name was pronounced *Krethi* by the *Greek* interpreters, as it is by ſeveral modern commentators: hence we meet with *Krita*, a diſtrict of *Paleſtine*, and at *Gaza* with a JUPITER *Cretæus*, who ſeems to be the *Critéſwara* of the *Hindus*. In the ſpoken *Indian* dialects, *Palita* is uſed for *Palli*, a herdſman; and the *Egyptians* had the ſame word; for their prieſts told HERODOTUS, that their country had once been invaded by PHILITIUS, the ſhepherd, who uſed to drive his cattle along the *Nile*, and afterwards built the pyramids *(b)*. The *Phyllitæ* of PTOLEMY, who are called *Bulloits* by Captain R. COVERT, had their name from *Bhilata*, which in *India* means a place inhabited by *Pallis* or *Bhils*: the ancient ſhepherds made ſo conſpicuous a figure in *Egypt*, that it is needleſs to expatiate on their hiſtory; and for an account of the ſhepherds in or near *Abyſſinia*, I refer to the Travels of Mr. BRUCE. Let us return to *Meroë*.

THE writers of the *Puránas*, and of other books eſteemed ſacred by the *Hindus*, were far from wiſhing to point out the origin of mere cities, how diſtinguiſhed ſoever in civil tranſactions: their object was to account for the foundation of temples and

(*a*) PLIN. lib. 4. cap. 12. *Curetis* was named according to ANAXIMANDER, from the *Curetes* under their king PHILISTIDES.

(*b*) HEROD. B. 2. 148.

places of pilgrimage; but it often happened, that ſeveral places of worſhip were in different periods erected at a ſmall diſtance from each other; and, as the number of inhabitants increaſed round each temple, an immenſe town was at length formed out of many detached parts; though we are never told in the *Puránas*, whether thoſe conſecrated edifices were contiguous or far aſunder. This happened to *Memphis*, as we ſhall preſently ſhow; and it ſeems to have been the caſe with *Punyavatí*, and with *Merha* or *Mr̆ira*: thoſe words are written *Met'h'ha* and *Mr̆idá*, but there is ſomething ſo peculiar in the true ſound of the *Nágarì* letters, *t'a*, *t''ha*, *'da*, *'d'ha*, that they are generally pronounced, eſpecially when they are placed between two vowels, like a palatial *ra*; the vowel *r̆i* has likewiſe a great peculiarity, and, as we before obſerved on the word *Kiſhn* for *Cr̆iſhna*, is frequently changed: now the whole *Troglodytica* was named *Midoë* or *Mirhoe*; and he who ſhall attentively conſider the paſſage in PLINY, where the towns of *Midoë* and *Aſal* are mentioned, will perceive, that they can be no other than *Meroë* and *Æſar*. This interchange of *'da* and *ra* ſo exactly reſembles the *Sanſcrit*, that the name of *Meroë* ſeems more probably derived from *Mri'da*, than from *Meth'a*, or a *college of prieſts*; eſpecially as the *Pallis* were almoſt excluſively attached to the worſhip of MR̆IRA, or MAHA'DE'VA: a place in *Pegu*, called *Mr̆ira* from the ſame deity, has in PTOLEMY, the name of *Mareura*, and is now pronounced *Mero* by the natives.

ACCORD-

ACCORDING to the *Puráns*, the reſidence of King I'T, (who formerly ruled over *Egypt* and *Ethiopia*) was on the banks of the *Cálí* river, and had the name of *Mrĭra*, or *Mrĭra-ſt'hán*, becauſe its principal temple was dedicated to MRĬRA and his conſort MRINA'NI', or PA'RVATI' : now, when we read in STEPHANUS of *Byzantium*, that the fort of *Meruſium* near *Syracuſe* was believed by ſome to have taken its name from *Meroë* in *Ethiopia*, we muſt underſtand, that it was named from a place of worſhip ſacred to MRĬRA, the chief *Ethiopian* divinity; and the ſame author informs us, that *Meroeſſa Diana*, or MRIRE'SWARI' DE'VI', who is repreſented with a *creſcent* on her forehead, was adored at *Meruſium* in *Sicily*. We may conclude, that her huſband MRĬRE'SWARA, was the God of *Meroë* called a *barbarous deity* by the *Greeks*, who, being themſelves unable to articulate his name, inſiſted that it was concealed by his prieſts. It has been imagined, that CAMBYSES gave the name of his ſiſter and wife to *Meroë*; but it is very dubious, in my opinion, whether he penetrated ſo far as that city: in all events he could have made but a ſhort ſtay in the diſtrict, where, as he was abhorred by the *Egyptians* and *Ethiops*, it is improbable, that a name impoſed by him, could have been current among them; and, whatever might have been his firſt intention as to the name of his wife, yet, when he had killed her, and undergone a ſeries of dreadful misfortunes in thoſe regions, it is moſt probable, that he gave himſelf no further trouble about her or the country.

In the book, entitled *Saiva-ratnácara*, we have the following ſtory of King I'T, who is ſuppoſed to have been MRIRA himſelf in a human ſhape, and to have died at *Meroë*, where he long reigned.

On the banks of the *Nílá*, there had been long conteſts between the *Dévatás* and the *Daityas*: but the latter tribe having prevailed, their king and leader SANC'HA'SURA, who reſided in the ocean, made frequent incurſions into the country, advancing uſually in the night and retiring before day to his ſubmarine palace: thus he deſtroyed or made captive many excellent princes, whoſe territories and people were between two fires; for, while SANC'HA'SURA was ravaging one ſide of the continent, CRACACHA, king of *Crauncha-dwíp*, uſed to deſolate the other; both armies conſiſting of ſavages and cannibals, who, when they met, fought together with brutal ferocity, and thus changed the moſt fertile of regions into a barren deſert. In this diſtreſs the few natives, who ſurvived, raiſed their hands and hearts to BHAGAVA'N, and exclaimed: 'Let him, that can deliver us from theſe diſaſters 'be our King,' uſing the word I'T which re-echoed through the whole country. At that inſtant aroſe a violent ſtorm, and the waters of the *Cálí* were ſtrangely agitated, when there appeared from the waves of the river a man, afterwards called I'T, at the head of a numerous army, ſaying *abhayam*, or *there is no fear*; and, on his appearance, the *Daityas* deſcended into *Pátála*, the demon SANC'HA'SURA plunged into the ocean, and the ſavage legions

preſerved

preſerved themſelves by precipitate flight. The King I'T, a ſubordinate incarnation of MRĬRA, re-eſtabliſhed peace and proſperity through all *Sanc'-hadwípa*, through *Barbara-déſa*, *Miſra-ſt'hán*, and *Ar-va-ſt'hán*, or *Arabia*; the tribes of *Cut'ila-céſas* and *Háſyasílas* returned to their former habitation, and juſtice prevailed through the whole extent of his dominions: the place, near which he ſprang from the middle of the *Nílá*, is named, *I'ta*, or I'T-*ſt'hán*, and the capital of his empire, *Mrĭra* or *Mrĭrá-ſt'hán*. His deſcendants are called *Ait*, in the derivative form, and their country, *Aitéya*: the king himſelf is generally denominated AIT, and was thus erroneouſly named by my *Pandit* and his friends, till after a long ſearch they found the paſſage, in which his adventure is recorded. The *Greeks*, in whoſe language *aëtos* means an Eagle, were very ready, as uſual, to find an etymology for *Ait*: they admit, however, that the *Nile* was firſt called *Aëtos*, after a dreadful ſwelling of the river, which greatly alarmed the *Ethiopians (a)*; and this is conformable to what we read in the *Saiva-ratnácara*. At the time of that prodigious intumeſcence in the river it is ſaid, that PROMETHEUS was King of *Egypt*; but PROMETHEUS appears to be no other than PRAMA-T'HE'SA, a title of MRĬRA, ſignifying Lord of the *Pramat'has*, who are ſuppoſed to be the *five ſenſes*; and, in that character, he is believed to have formed a race of men. STEPHANUS of *Byzantium* and

(*a*) DIOD. SIC. B. 1.

EUSTATHIUS (*a*) aſſert, that AETUS was an *Indian* or *Hindu*; but, as nothing like this can be collected from the *Puránas*, they confounded, I imagine, IT or AIT with YADU, of which I ſhall inſtantly ſpeak. The chief ſtation of I'T, or *Aitam*, which could not have been very diſtant from *Mrĭra-ſt'han*, I take to be the celebrated place of worſhip, mentioned by STRABO, (*b*) and by DIODORUS called *Avatum* (*c*), which was near *Meroë*: it was the ſame, I believe, with the *Tathis* of PTOLEMY and *Tatu* of PLINY, ſituated in an iſland, which, according to Mr. BRUCE, is at preſent known by the name of *Kurgos*, and which was ſo near *Meroë* as to form a kind of harbour for it.

THE origin of the *Yátus* is thus related. UGRASE'NA, or UGRA, was father of DE'VACI', who was CRISHNA's mother; his ſon CANSA, having impriſoned him, and uſurped his throne, became a mercileſs tyrant, and ſhowed a particular animoſity againſt his kinſmen the *Yádavas*, or deſcendants of YADU, to whom, when any of them approached him, he uſed to ſay *yátu*, or *be gone*, ſo repeatedly, that they acquired the nickname of *Yátu*, inſtead of the reſpectable patronymick, by which they had been diſtinguiſhed. CANSA made ſeveral attempts to deſtroy the Children of DE'VACI; but CRISHNA, having been preſerved from his machinations, lived to kill the tyrant and reſtore UGRASE'NA, who be-

(*a*) On *Dionys.* Περιηγ. (*b*) Strabo. B. 17. p. 823.
(*c*) Diod. Sic. B. 4. C. 1.

came a ſovereign of the world. During the infancy, however, of CRISHNA, the perſecuted *Yádavas* emigrated from *India*, and retired to the mountains of the exterior *Cus'ha-dwíp*, or *Abyſſinia*: their leader *Yátu* was properly entitled YA'DAVE'NDRA, or Prince of *Yádavas*; whence thoſe mountains acquired the ſame appellation. They are now called *Ourémidré*, or *Ard-wemidré*, which means, we are told, the Land of *Arwe*, the firſt king of that country (*a*); but, having heard the true *Sanſcrit* name pronounced, in common ſpeech, *Yarevindra*, I cannot but ſuſpect a farther corruption of it in the name of the *Abyſſinian* mountains. Thoſe *Indian* emigrants are deſcribed in the *Puráns* as a blameleſs, pious, and even a ſacred, race; which is exactly the character given by the ancients to the genuine *Ethiopians*, who are ſaid by STEPHANUS of *Byzantium*, by EUSEBIUS, by PHILOSTRATUS, by EUSTATHIUS, and others, to have come originally from *India* under the guidance of AETUS, or *Yátu*; but they confound him with King AIT, who never was there: YA'DABE'NDRA (for ſo his title is generally pronounced) ſeems to be the wiſe and learned *Indian*, mentioned in the *Paſchal Chronicle* by the name of ANDUBARIUS (*b*). The king or chief of the *Yátus* is correctly named YA'TUPA, or in the weſtern pronunciation, JA'TUPA; and their country would, in a derivative form, be called, *Játupéya*: now the writers of the Univerſal Hiſtory aſſert, that the native *Ethiopians*

(*a*) Univ. Hiſt, *vol.* 16. *p.* 222. (*b*) Chron. Paſch. *p.* 36.

give their country, even at this day, the names of *Itiopia* and *Zaitiopia*. There can be little or no doubt, that YA'TUPA was the King ÆTHIOPS of the *Greek* Mythologiſts, who call him the ſon of VULCAN; but, according to the *Puráns*, that deſcent could not be aſcribed to YA'TU, though it might, perhaps, to King I'T; for it will be ſhown, in a ſubſequent part of this eſſay, that the VULCAN of *Egypt* was alſo conſidered by the *Hindus* as an *avántara*, or ſubordinate incarnation, of MAHA'DE'VA.

NOT only the land of *Egypt* and the countries bordering on the *Nile*, but even *Africa* itſelf, had formerly the appellation of *Aëria*; from the numerous ſettlements, I ſuppoſe, of the *Ahirs*, or ſhepherds, as they are called in the ſpoken *Indian* dialects; in *Sanſcrit* the true word is *Abhír*, and hence, I conceive, their principal ſtation in the land of *Góſhen*, on the borders of *Egypt*, was named *Abaris* and *Avaris*; for *Ghoſhen'à* itſelf, or *Ghóſháyana*, means *the abode of ſhepherds* or *herdſmen*; and *Ghóſha*, though it alſo ſignify a *gópál*, or Cowherd, is explained in *Sanſcrit* dictionaries by the phraſe *Abhírapallì*, a *town* or *village* of *Abhiras* or *Pallis*.

THE mountains of *Abyſſinia* have in *Sanſcrit* the name of *Niſhadha*; and from them flowed the *Nandà*, (which runs through the land of *Puſhpaverſham* about the lake *Dembea*) the Little *Criſhná*, or *Tacazzè*, and the *Sanc'hanágá*, or *Mareb*; of which three rivers we ſhall hereafter ſpeak more particularly. Since the *Hindus* place another *Méru* in the South-

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ern Hemiſphere, we muſt not be ſurprized to find the *Nílá* deſcribed by them as ruſhing over three ranges of mountains, which have the ſame names with three ſimilar ranges, over which the *Gangá*, in their opinion, forces its way, before it enters the plains of *India*: thoſe mountains are the *Himálaya*, or Seat of Snow, the *Niſhadha*, and the *Hémacúta*, or *with a golden peak*. The *Hindus* believe, that a range of *African* hills is covered with ſnow: the old *Egyptians*, *Greeks*, and *Romans* believed the ſame thing; and modern travellers aſſert, that ſnow falls here and there in ſome parts of *Africa*; but the ſouthern *Himálaya* is more generally called *Sítánta*, which implies the *end*, or limit, *of cold*. On the northern *Himálaya* is the celebrated lake *Mánaſa-ſaras*, or *Mánaſaróvara*, near *Suméru*, the abode of Gods; who are repreſented ſometimes as reclining in their bowers, and ſometimes as making aërial excurſions in their *Vimánas*, or *heavenly cars*: thus on, or within, the ſouthern *Himálaya*, we find the lake of the Gods, which correſponds with that in the north; with this difference, that the exiſtence of the ſouthern lake cannot be doubted, while that of the northern may well be called in queſtion, (unleſs there be ſuch a lake in the unknown region between *Tibet* and the high plains of *Bokhára*); for what the *Sannyáſis* call *Mánaſaróvar* is in truth the *Vindhyaſaras* of the *Puráns*. Beyond the ſouthern lake of the Gods is another *Méru*, the ſeat alſo of divinities and the place of their airy jaunts; for it is declared in the *Puráns*, as the *Bráhmens* inform me, that,

within

within the mountains, towards the fource of the *Nílá*, there are delightful groves inhabited by deities, who divert themfelves with journeying in their cars from hill to hill: the *Greeks* gave to that fouthern *Méru* the appellation of Θεῶν ὄχημα, in alluſion to the *Vimáns*, or *celeſtial* cars; but they meant a range of hills, according to PLINY and AGATHEMERUS (*a*), not a fingle inſulated mountain. PLINY, who places that mountainous tract in the fouth of *Ethiopia*, makes it project a great way into the fouthern ocean: its weſtern limit is mentioned by PTOLEMY; and the *Nubian* geographer ſpeaks of all the three ranges. By the *Chariot of the Gods* we are to underſtand the lofty grounds in the centre of the *African* peninſula, from which a great many rivers, and innumerable rivulets, flow in all directions: fires were conſtantly ſeen at night on the ſummit of thoſe highlands; and that appearance, which has nothing very ſtrange in it, has been fully accounted for by modern travellers.

WE come now to the *Hâſyaſílas* or *Habaſkis*, who are mentioned, I am told, in the *Puránas*, though but ſeldom; and their name is believed to have the following etymology; C'HARMA, having *laughed* at his father SATYAVRATA, who had by accident intoxicated himſelf with a fermented liquor, was nicknamed *Hâſyaſíla*, or the Laugher; and his deſcendants were called from him *Hâſyaſílas* in *Sanſcrit*, and, in the ſpoken dialects, *Hâſyas*, *Hanſelis*,

(*a*) Plin. l. 6. c. 30. l. 5. c. 1. l. 2. c. 106. Agathem. B. 2. ch. 9.

and even *Habaſhis*; for the *Arabick* word is ſuppoſed by the *Hindus* to be a corruption of *Háſya*. By thoſe deſcendants of C'HARMA they underſtand the *African* negros, whom they ſuppoſe to have been the firſt inhabitants of *Abyſſinia*; and they place *Abyſſinia* partly in the *dwipa* of *Cuſha*, partly in that of *Sanc'ha Proper*. Dr. POCOCK was told at the Cataracts, that beyond them, or in the exterior *Cuſha-dwíp*, there were *ſeven* mountains; and the *Bráhmens* particularly affect that number: thus they divided the old continent into ſeven large iſlands, or peninſulas, and in each iſland we find ſeven diſtricts with as many rivers and mountains. The following is the *Pauránic* diviſion of *Cuſha-dwíp* called *exterior*, with reſpect to that of *Jambu*:

DISTRICTS.	MOUNTAINS.	RIVERS.
'Apyáyana.	*Puſhpaverſha.*	*Nandá.*
Páribhadra.	*Cumudádri.*	*Rajaní.*
Dévaverſha.	*Cundádri.*	*Cubú.*
Ramanaca.	*Vámadêva.*	*Saraſwatì.*
Sumanaſa.	*'Satas'ringa.*	*Siníválì.*
Suróchana.	*Sarāſa.*	*Anumatì.*
Avijn'yáta.	*Sahaſraſruti.*	*Rácá.*

IT ſeems unneceſſary to ſet down the etymology of all theſe names; but it may not be improper to add, that *'Satas'ringa* means *with a hundred peaks*, and *Sahaſraſruti*,, with *a thouſand ſtreams*.

BETWEEN the exterior *Cuſha-dwíp* and *Sanc'ha Proper* lies, according to the *Puráns*, on the banks

of

of the *Nílá*, the country of *Barbara*; which includes, therefore, all the land between *Syene* and the confluence of the *Nile* with the *Tacazzè*, which is generally called *Barbara* and *Barbar* to this day; but, in a larger ſenſe, it is underſtood by the *Puránics* to comprize all the burning ſands of *Africa*. *Barbara-déſa*, which anſwers to the *loca arida et ardentia*, mentioned by PLINY as adjacent to the *Nile*, was a fertile and charming country, before it was *burned*, according to the *Hindu* legends, which will be found in a ſubſequent ſection, firſt by the approach of *Súrya*, or the Sun, and afterwards by the influence of SANI, or *Saturn*. Its principal city, where *Barbaréſwara* had a diſtinguiſhed temple, was called *Barbara-ſt'han*, and ſtood on the banks of the *Nile*: the *Tamóvanſa*, or Children of TAMAS, reſided in it; and it is, moſt probably, the town of TAMA, which PLINY places on the eaſtern bank of the *Nile*, an hundred and twenty-nine *Roman* miles above *Syene* (*a*).

THE crude noun *Tamas*, in the firſt caſe *Tamah*, and *Tamó* before certain conſonants, means *darkneſs*, and it is alſo a title of SANI; whoſe deſcendants are ſuppoſed to have lived in *Barbara*, and are repreſented as an ill-clothed, half-ſtarved race of people, much like the preſent inhabitants of the ſame country. The following fables appear to be aſtrological, but might have had ſome foundation in hiſtory, as the *Hindu* regents of planets were in

(*a*) Plin. lib. 6. cap. 29.

truth

truth old philoſophers and legiſlators, whoſe works are ſtill extant.

TAMAH, or SATURN, had two wives, ST'HAVIRA' and JARAT'HA', whoſe names imply *age* and *decrepitude*: by the former he had ſeven ſons, MRITYU, CA'LA, DA'VA, ULCA', GHO'RA, ADHAMA, CAN'TACA; by the latter only two, MA'NDYA and GULICA. The ſons of MA'NDYA were AS'UBHA, ARISHT'HA, GULMA, PLI'HA: thoſe of GULICA were GAD'HA and GRAHILA: they were all abominable men, and their names denote every thing that is horrid. It is expreſsly ſaid in the *Puránas*, that TAMAH was expelled from *Egypt* exactly at the time when ARAMA, a grandſon of SATYAVRATA, died; that his children retired into *Barbara*; and that his grandſon GULMA reigned over that country, when it was invaded CAPE'NASA, who will preſently appear, beyond a doubt, to be CEPHEUS. The *Tamóvanſas* are deſcribed as living in *Barbara* Proper, which is now called *Nubia*, and which lay, according to the *Indian* geography, between the *dwípas* of SANC'HA and of CUSHA *without*: but the other parts of *Barbara*, toward the mouths of the *Nile*, were inhabited by the children of RA'HU; and this brings us to another aſtronomical tale, extracted from a book, entitled *Chintámani*.

RA'HU is repreſented, on account of his tyranny, as an immenſe river-dragon, or crocodile, or rather a fabulous monſter with four talons, called *Gráha*, from a root implying *violent ſeizure*: the word is commonly interpreted *hánger*, or *ſhark*, but

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in ſome dictionaries, it is made ſynonymous to *nacra*, or *crocodile*; and, in the *Puránas*, it ſeems to be the creature of poetical fancy. The tyrant, however, in his human ſhape, had ſix children, DHWAJA, DHU'MRA, SINHA, LAGUD'A, DANDA", and CARTANA, (which names are applied to *comets* of different forms,) all equally miſchievous with their father: in his allegorical character, he was decapitated by VISHNU; his lower extremity became the *Cétu*, or *Dragon's tail*, and his head, ſtill called *Ráhu*, the *aſcending node*; but the head is ſuppoſed, when it fell on earth, to have been taken up by PIT"HI'NAS, or PIT"HI'N, and by him placed at *Ráhu-ſt'hán*, (to which the *Greeks* gave the name of *Heroöpolis*), where it was worſhipped, and gave oracular anſwers; which may be the origin of the ſpeaking heads, mentioned by *Jewiſh* writers as prepared by magick. The poſterity of RAHU were from him denominated *Gráhas*; and they might have been the anceſtors of thoſe *Graii*, or *Greeks*, who came originally from *Egypt*: it is remarkable, that HESIOD, in his *Theogony*, mentions women in *Africa* named *Graiai*, who had fine complexions, and were the offſpring of PHORCYS and CE'TO. The *Gráhas* are painted by the writers of the *Puránas* in moſt unfavourable colours; but an allowance muſt be made for a ſpirit of intolerance and fanaticiſm: RA'HU was worſhipped, in ſome countries, as HAILAL, or LUCIFER, (whom in ſome reſpects he reſembles,) was adored in the eaſtern parts of *Egypt*, and in *Arabia*, the *Stony* and the

Dert,

Desert, according to JEROM, in the life of HILARION; but, though we must suppose, that his votaries had a very different opinion of the *Grábas* from that inculcated by the *Hindus*, yet it is certain, that the *Greeks* were not fond of being called *Graioi*, and very seldom gave themselves that appellation.

THE sandy deserts in *Egypt*, to the east and west of the *Nile*, are considered by the *Puráns* as part of *Barbara*; and this may account for what HERODOTUS says of the word *Barbaros*, which, according to him, was applied by the *Egyptians* to all, *who were unable to speak their language*, meaning the inhabitants of the desert, who were their only neighbours: since the people of *Barbara*, or children of SATURN, were looked upon as a cruel and deceitful race, the word was afterwards transferred to men of that disposition; and the *Greeks*, who had lived in *Egypt*, brought the appellation into their new settlements, but seem to have forgotten its primitive meaning.

ON the banks of the *Nilà* we find the *Crishna-giri*, or Black Mountain of *Barbara*, which can be no other than the black and barren range of hills, which Mr. BRUCE saw at a great distance towards the *Nile* from *Tarsowey*: in the caves of those mountains lived the *Tamavatsas*, of whom we shall speak hereafter. Though the land of *Barbara* be said in the *Puráns* to lie between the *dwípas* of CUSHA and SANC'HA, yet it is generally considered as part of the latter. The *Nile*, on leaving the

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burning ſands of *Barbara*, enters the country of SANC'HA *Proper*, and forces its way through the *Héma-cúta*, or Golden Mountains; an appellation which they retain to this day; the mountain called *Panchryſos* by the *Greeks*, was part of that range, which is named *Ollaki* by the *Arabs*; and the *Nubian* geographer ſpeaks of the Golden Mountains, which are a little above *Oſwán*. Having paſſed that ridge, the *Nílà* enters *Cardama-ſt'hán*, or the Land of *Mud*; which obviouſly means the fertile *Egyptian* valley, ſo long covered with *Mud* after every inundation: the *Puránas* give a dreadful idea of that *muddy land*, and aſſert that no mortal durſt approach it; but this we muſt underſtand as the opinion formed of it by the firſt coloniſts, who were alarmed by the reptiles and monſters abounding in it, and had not yet ſeen the beauty and richneſs of its fertile ſtate. It is expreſsly declared to be in *Mis'ra-ſt'hán*, or the *Country of a mixed People*; for ſuch is the meaning in *Sanſcrit* of the word *Mis'ra*: ſometimes the compound word *Mis'ra-ſt'hán* is applied to the Lower *Egypt*, and ſometimes (as in the hiſtory of the wars of *Capénaſa*) to the whole country; in which ſenſe, I am told, the word *Gupta-ſt'hán* is uſed in ancient books, but I have never yet ſeen it applied ſo extenſively. *Agupta* certainly means *guarded on all ſides*; and *Gupta*, or *guarded*, is the name of a place reputed holy; which was, I doubt not, the famed *Coptos* of our ancient geographers; who mentioned a tripartite arrangement of *Egypt*, exactly conformable to

the three diviſions of *Mis'ra-ſt'hán*, particularly recorded in the *Puránas*: the firſt of them was *Tapóvana*, the woodlands of *Tapas*, or *auſtere devotion*, which was probably Upper *Egypt*, or *Thebais*; the ſecond, *Mis'ra* Proper, called alſo *Cantaca-déſa*, or the Land of Thorns, which anſwers to the Lower *Egypt* or *Heptanomis*; and the third, *Aranya* and *Atavì*, or *the Foreſts* emphatically ſo named, which were ſituated at the mouths of the *Nílá*, and formed what we call the *Delta*. The firſt inhabitants of *Egypt* found, on their arrival, that the whole country about the mouths of the *Nile* was an immenſe foreſt; part impervious, which they called *At'avì*, part uninhabited, but practicable, which had the name of *Aranya*.

TAPO'VANA ſeems to have been always adapted to religious auſterities; and the firſt *Chriſtian* anchorets uſed to ſeclude themſelves in the wilds of *Thebes* for the purpoſe of contemplation and abſtracted piety: thus we read, that the Abbot PACHOMIUS retired, with his diſciples, to the wilderneſs of *Tabenna*, and there built a monaſtery, the remains of which are ſtill viſible, a day's journey below *Dendera*, near an iſland now called *Tabenna*, and, according to SICARD, a little below the ſite of *Thebes*. The country around *Dendera* is at this day covered with Foreſts of *Daum*; a tree, which ſome deſcribe as a dwarf palm, and others as a *Rhamnus*; thence *Dendera* was called by JUVENAL the *ſhady Tentyra*.

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THERE can be no doubt, that *Tapóvana* was Upper *Egypt*, or the *Thebais*; for ſeveral places, the ſituation of which will be clearly aſcertained in the courſe of this eſſay, are placed by the authors of the *Puráns* in the foreſts of *Tapas*: the words *Thebaius* and *Thebinites* are both ſaid to be derivatives of *Thebai*; but the ſecond of them ſeems rather derived from *Tapóvan* or *Tabenna*. So fond are nations of accommodating foreign words to their own language, that the *Arabs*, who have changed *Taposiris* into *Abú'ſſair*, or *Father of Travel*, have, in the ſame ſpirit, converted *Tabenna* into *Medínatabiná*, or the *Town of our Father*; though ſome of them call it *Medínat Tabú* from *Tapó*, which an *Arab* could not pronounce. The principal place in this diviſion was *Cardama-ſt'halì* which is mentioned in the *Puráns* as a temple of conſiderable note: the legend is, that GUPTESWARA and his conſort had long been *concealed* in the *mud* of the *Nílà*, near *Gupta-ſt'hán*, or *Coptos*, but at length ſprang from it and appeared at *Cardama-ſt'halì*, both wholly beſmeared with *mud*, whence they had alſo the titles of CARDAME'SWARA and CARDAME'SWARI. We may obſerve, that *Gupta* ſignifies both *guarded* and *concealed*, and in either ſenſe may be the origin of the word *Aiguptos*: as to *Cardama*, the canine letter is ſo often omitted in the vulgar pronunciation of *Sanſcrit* words, that *Cardam*, or *Cadam*, ſeems to be the CADMUS of the *Greeks*; and we ſhall hereafter illuſtrate this etymology with circumſtances, which will fully confirm it.

MISRA-

MISRA-ST'HA'N is called alſo *Miſra* and *Miſrena* in the ſacred books of the *Hindus*; where it is ſaid, that the country was peopled by a *mixed* race, conſiſting of various tribes, who, though living for their convenience in the ſame region, kept themſelves diſtinct, and were perpetually diſputing either on their boundaries, or, which is moſt probable, on religious opinions: they ſeem to be the *mingled people* mentioned in Scripture. To appeaſe their feuds, BRAHMA' himſelf deſcended in the character of ISWARA; whence *Miſréſwara* became one of the titles. The word *Miſr*, which the *Arabs* apply to *Egypt* and to its metropolis, ſeems clearly derived from the *Sanſcrit*; but, not knowing its origin, they uſe it for *any large city*, and give the appellation of *Almiſrán* in the dual to *Cúfa* and *Baſra*: the ſame word is alſo found in the ſenſe of a *boundary*, or *line of ſeparation*. Of *Miſr* the dual and plural forms in *Hebrew* are *Miſraïm* and *Miſrím*, and the ſecond of them is often applied in ſcripture to the people of *Egypt*. As to the *Mazor*, or more properly, *Mas'úr*, there is a difference of opinion among the tranſlators of ISAIAH: (*a*) in the old *Engliſh* verſion we find the paſſage, in which the word occurs, thus rendered, "the brooks of "*defence* ſhall be emptied and dried up;" but Biſhop LOWTH, after ſome commentators, changes the *brooks* of *defence*, into the *canals* of *Egypt*; and this is obvioufly the meaning of the prophet;

(*a*) Chap. 19. v. 6. See 2 Kings, 18. 24.

though the form of the word be more like the *Arabian* plural *Muſúr* than any form purely *Hebrew*.

STEPHANUS of *Byzantium* ſays, that *Egypt* was called *Myara* by the *Phenicians*; but ſurely this is a miſtake for *Myſara*: according to SUIDAS and EUSEBIUS it had the name of *Meſtraia*; but this, I conceive, ſhould be written *Meſraia* from *Miſréya*, which may be grammatically deduced from the root *Miſr*. The name *Cantaca déſa* was given to *Miſra* for a reaſon ſimilar to that of *Acanthus*, a town and territory abounding in *thorny trees*.

IT was an opinion of the *Egyptian* prieſts, and of HERODOTUS alſo, when he was in their country, that the valley of *Egypt* was formerly an arm of the ſea, which extended as far as the Cataracts; whether this opinion be well-founded, is not now the queſtion; but a notion of the ſame kind occurs in the *Puránas*, and the *Bráhmens* account, in their way, for the alteration, which they ſuppoſe to have happened. PRAMO'DA, they ſay, was a king of *Sanc'ha-dwíp* Proper, and reſided on the ſhore of the ſea called *Sanc'hódadhi*: the country was chiefly peopled by *Mléch'has*, or ſuch as *ſpeak barbarouſly*, and by ſavage *Rácſhaſas*, who are believed to be *evil demons*; nor was a ſingle *Bráhmen* to be found in the kingdom, who could explain the *Védas* and inſtruct mankind in their duties. This greatly afflicted the pious king; till he heard of a *Riſhi*, or *holy man*, eminent in piety and in ſacred knowledge, who lived in the country of *Barbara*, and was named PI'T'HI' or PI'T'HI'NASA, but was generally

nerally diſtinguiſhed by the title of PI'T''HI-RISHI; he was viſited by PRAMO'DA in perſon, and, after many intreaties, prevailed on to accompany the king to *Sanc'ha-dwípa*; but, when he ſaw the incorrigible wickedneſs of its inhabitants, he was wholly in deſpair of effecting any good in that country, and paſſed the night without ſleep. Early in the morning he repaired to the ſea-ſhore, where, taking water and *Cus'ha*-graſs in his hand, he was on the point of uttering an imprecation on SANC'HO'-DADHI: the God of the Ocean perceived his intent, and threw himſelf trembling at his feet, aſking humbly what offence he had committed. "Thy "waters, anſwered the Saint, waſh a polluted re-"gion, into which the king has conducted me, but "in which I cannot exiſt: give me inſtantly a "purer piece of land, on which I may reſide and "perform the duties of religion." In that inſtant the ſea of SANC'HA retired for the ſpace of a hundred *yójanas*, or 492 miles, and left the holy man in poſſeſſion of all the ground appearing on that dereliction: the king, on hearing of the miracle, was tranſported with joy, and cauſed a ſplendid palace to be built on an iſland in the territory newly acquired: it was called *Pit'hi-ſt'hán*, becauſe PI'T'HI reſided in it, having married the hundred daughters of PRAMO'DA; and, on his beginning to read lectures on the *Véda*, he was in a ſhort time attended by numerous diſciples. This fable, which had, probably, ſome foundation in truth, is related

in a book, entitled *Vis'wa-ſára-pracáſa*, or a *Declaration of what is moſt excellent in the Univerſe.*

PIT'HI-ST'HA'N could not be very diſtant from *Cardama-ſt'halì*, or the city of *Thebes*, to which, according to the *Bráhmánda*, the Sage's daughter, from him called PAIT'HINI', uſed to go almoſt every day for the purpoſe of worſhipping MAHA'DE'VA: it ſeems, therefore, to be the *Pathros* of Scripture, named *Pathures* by the *Greek* interpreters, and *Pathuris* by PLINY, from whoſe context it appears to have ſtood at no great diſtance from *Thebes*; and it was, certainly, in Upper *Egypt*. It was probably the ſame place, which PTOLEMY calls *Tathyris*, either by miſtake or in conformity to the pronunciation of the *Ethiopians*, who generally ſubſtituted the letter T for P, which they could not articulate: from the data in PTOLEMY it could not have been above ſix miles to the weſt of *Thebes*, and was, therefore, in that large iſland formed by an arm of the *Nile*, which branches out at *Ermenth*, and rejoins the main body of the river at the *Memnonium*. According to the old *Egyptians*, the ſea had left all Upper *Egypt* from the Cataracts as far as *Memphis*; and the diſtance between thoſe two places is nearly that mentioned in the *Puránas*, or about an hundred *yójans*: the God of the Ocean, it ſeems, had attempted to regain the land, which he had been forced to relinquiſh; but MAHA'DE'VA (with a new title derived from NABHAS, or the *ſky*, and ISWARA or *lord*) effectually ſtopped his encroachments;

ments; and this was the origin of *Nabhah-ſt'han*, or *Memphis*, which was the moſt diſtinguiſhed among the many conſiderable places in *Miſra*, and which appears to have conſiſted of ſeveral detached parts; as 1. *Ugra-ſt'hán*, ſo called from UGRA, the UCHOREUS of the *Greeks*; 2. *Nabhah*, the *Noph* of Scripture; 3. a part named *Miſra*; 4. *Móhana-ſt'hán*, which may, perhaps, be the preſent *Mohannan*; and 5. *Laya-ſt'hán*, or *Laya-vatì*, vulgarly pronounced *Layáti*, the ſuburb of *Lete*, or *Letopolis*.

RO'DANA-*ſt'han*, or the place of Weeping, is the iſland in the lake of *Márísha*, or *Mœris*, concerning which we have the following *Indian* ſtory in the *Viſwaſára-pracáſa*.

PET'I'-S'UCA, who had a power of ſeparating his ſoul from his body, voluntarily aſcended toward heaven; and his wife MA'RI'SHA', ſuppoſing him finally departed, retired to a wilderneſs, where ſhe ſat on a hillock, ſhedding tears ſo abundantly, that they formed a lake round it; which was afterwards named *As'ru-tírt'ha*, or *the holy place of tears*: its waters were black, or very dark azure, and the ſame colour is aſcribed by STRABO to thoſe of *Mœris*. Her ſon ME'D'HI, or ME'RHI, SUCA had alſo renounced the world, and, ſeating himſelf near her, performed the ſame religious auſterities: their devotion was ſo fervent and ſo long continued, that the inferiour Gods began to apprehend a diminution of their own influence. At length MA'RI'SHA', dying *petivratà*, or *dutiful to her lord*, joined him among the *Viſhnu-lóca*, or inhabitants of

VISHNU's heaven; and her ſon, having ſolemnized the obſequies of them both, raiſed a ſumptuous temple, in which he placed a ſtatue of VISHNU, at the ſeat of his *weeping* mother; whence it acquired the appellation of *Ródana-ſt'hána*. "They, who make "ablutions in the lake of *Aſru-tírt'ha*, ſays the "*Hindu* writer, are purified from their ſins, and "exempt from worldly affections, aſcending after "death to the heaven of VISHNU; and they, who "worſhip the deity at *Ródana-ſt'hán* enjoy heavenly "bliſs, without being ſubject to any future tranſ-"migration." No lake in the world, except that of *Mæris*, correſponds, both in name and in circumſtances, with that of *Aſru-tirt'ha* and the iſland in the midſt of it, which was alſo called *Mérhi*, or *Mérhi-ſt'han*, from the name of the prince, who conſecrated it: the two ſtatues on it were ſaid, by the *Greeks*, to be thoſe of MŒRIS and his queen; but they appear from the *Puránas* to have been thoſe of VISHNU, or OSIRIS, and of MA'RI'SHA', the mother of MŒRIS; unleſs the image of the God was conſidered in ſubſtance as that of the departed king, who, in the language of the *Hindu* theologians, was wholly *abſorbed* in the divine eſſence. Three lakes, in the countries adjacent to the *Nile*, have names in the *Puráns* derived from *as'ru*, or *tears*; firſt, *Sócáſru*, or Tears of *Sorrow*, another name for *Aſrutírt'ha*, or *Mœris*; ſecondly, *Herſhâſru*, or Tears of *Joy*; and, thirdly, *Anandaſru*, or Tears of an *inward pleaſurable ſenſation*; to both which belong legendary narratives in the *Puránas*. One of the infernal ri-

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vers was named *Aſrumatì*, or the *Tearful*; but the firſt of them was *Vaitaranì*, where a boatman had been ſtationed to ferry over the ſouls of mortals into the region of YAMA: the word *vitarana*, whence the name of the river is derived, alludes to the *fare* given for the paſſage over it.

III. WE muſt now ſpeak particularly of *Sanc'hadwípa Proper*, or the *Iſland of Shells*, as the word literally ſignifies; for *Sanc'ha* means a ſea-ſhell, and is generally applied to the large buccinum: the Red Sea, which abounds with ſhells of extraordinary ſize and beauty, was conſidered as part of the *Sanc'hábdhi*, or *Sanc'hódadhi*; and the natives of the country before us wore large collars of ſhells, according to STRABO, both for ornament and as amulets. In the *Puránas*, however, it is declared, that the *dwípa* had the appellation of *Sanc'ha*, becauſe *its inhabitants lived in ſhells*, or in caverns of rocks hollowed like ſhells, and with entrances like the mouths of them: others inſiſt, that the mountains themſelves, in the hollows of which the people ſought ſhelter, were no more than immenſe heaps of ſhells thrown on ſhore by the waves, and conſolidated by time. The ſtrange idea of an actual habitation in a ſhell was not unknown to the *Greeks*, who repreſent young *Nerites*, and one of the two CUPIDS, living in ſhells on the coaſts of that very ſea. From all circumſtances collected, it appears, that *Sanc'ha-dwípa*, in a confined ſenſe, was the *Troglodytica* of the ancients, and included the whole weſtern ſhore of the Red Sea; but that, in

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an extenſive acceptation, it compriſed all *Africa*: the *Troglodytes*, or *inhabitants* of *caves*, are called in Scripture alſo *Sukím*, becauſe they dwelt in *ſucas*, or *dens*; but it is probable, that the word *ſuca*, which means a *den* only in a ſecondary ſenſe, and ſignifies alſo an *arbour*, a *booth*, or a *tent*, was originally taken, in the ſenſe of a *cave*, from *Sanc'ha*; a name given by the firſt inhabitants of the *Troglodytica* to the rude places of ſhelter, which they found or contrived in the mountains, and which bore ſome reſemblance to the mouths of large *ſhells*. The word *Sanc'ha-dwípa* has alſo in ſome of the *Puránas* a ſenſe yet more limited, and is reſtrained to the land inhabited by the ſnake *Sanc'ha-nága*, which included the mountains of *Hubáb*, or the Serpent, and the *Abyſſinian* kingdom of *Tigrè*: the ſame region is, however, ſometimes called *Sanc'ha-vana*, and is reported to be a wonderfully fine country, watered by noble rivers and ſtreams, covered with foreſts of the moſt uſeful and beautiful trees, and a hundred *yójans* in length or 492 miles; a dimenſion, which correſponds exactly enough with a line drawn from the ſouthern limit of *Tigrè*, to the northern extremity of the *Hubáb* mountains. It lay between the *Cálicá*, or *Cálí*, and the ſea; its principal river was the *Sanc'ha-nágà*, now called *Máreb*, and its capital city near the ſea-ſhore, where the royal ſnake reſided, had the name of *Có'imì*; not far from which was a part of the mountain *Dyutimán*, or *brilliant*, ſo called from the precious metals and gems, with which it abounded.

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In the *Dherma-ſáſtra* both *Nágas* and *Garudás* are named as *races of men* deſcended from Atri, concerning whom we ſhall preſently ſpeak more at large; but, in the language of Mythology, the *Nágas*, or *Uragas*, are large *ſerpents*, and the *Garudás* or *Supernas*, immenſe *birds*, which are either the *Conders* of M. Buffon and *Vulture Griffons* of Linnæus, called *Rokhs* by the *Arabian* fabuliſts and by Marco Polo, or mere creatures of imagination, like the Si'morg of the *Perſians*, whom Sadi deſcribes as receiving his daily allowance on the mountain of *Káf*: whatever be the truth, the legend of *Sanc'ha-nága* and *Garudá* is told in the ancient books of the *Hindus*.

The king of Serpents formerly reigned in *Chacra-giri*, a mountain very far to the eaſtward; but his ſubjects were obliged by the power of Garud'a to ſupply that enormous bird with a ſnake each day: their king at length refuſed to give the daily proviſion, and intercepted it himſelf, when it was ſent by his ſerpentine race. This enraged Garud'a, who threatened to devour the ſnakes and their king; nor would his menaces have been vain, if they had not all retired to *Sanc'ha-dwíp*, where they ſettled in *Sanc'ha-vana* between the *Cálì* and the ſea, near the ſtation of *Swámi* Ca'rtice'ya, God of Arms, where they are ſuppoſed to live ſtill unmoleſted, becauſe Garud'a dares not approach the manſion of that more powerful divinity. "They, "ſays the *Indian* writer, who perform yearly and "daily rites in honour of Sanc'ha-na'ga, will acquire

"immenſe

" immenſe riches :" that royal ſerpent is alſo called SANC'HA-MUC'HA, becauſe his mouth was like that of a ſhell, and the ſame denomination is given to the rocks, on which he dwelt. The Mountains of Snakes are mentioned by the *Nubian* Geographer, and are to this day called *Hubáb*, which in *Arabick* means a ſnake in general according to JAUHERI, and *a particular ſpecies of ſerpent* according to MAIDA'NI: the ſame region was named *Ophiuſa* by the *Greeks*, who ſometimes extended that appellation to the whole *African* continent. The breath of *Sanc'ha-nága* is believed by the *Hindus* to be a *fiery poiſonous wind*, which burns and deſtroys animals and vegetables to the diſtance of a hundred *yójans* round the place of his reſidence ; and by this hypotheſis they account for the dreadful effects of the *ſamùm*, or hot *envenomed* wind, which blows from the mountains of *Hubáb* through the whole extent of the Deſert. Two *Riſhis*, or *Saints*, named AGASTI and A'STICA undertook to ſtop ſo tremendous an evil: the firſt of them repaired for that purpoſe to *Sanc'ha-vana*, where he took his *abode* at a place, thence called *Agaſti-bhuvana*, near the ſea-ſhore and not from *Cót'imì ;* but the gentle means, to which he had recourſe with the royal ſnake, proved ineffectual. A'STICA, by harſher meaſures, had more ſucceſs; and made the ſnake, ſay the *Bráhmens*, not only tractable, but even well-diſpoſed to all ſuch as reſpectfully approached him: he even reduced the ſize of the ſerpent ſo much, as to carry him about

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in an earthen veſſel; and crowds of people are now ſaid to worſhip him at the place of his reſidence near the river *Cálì*. This is, probably, the ſnake HEREDI ſo famed throughout *Egypt*: the *Muſelmans* inſiſt, that it is a *Shaikh* of that name tranſformed into a ſnake; the *Chriſtians*, that it is ASMODEUS mentioned in the book of TOBIT, the *Aſhmúgh-dív* of the *Perſian* romances; and the *Hindus* are equal to them in their ſuperſtitious notions. My learned friends at *Cásì* inform me, that the ſacred ſnake is at this day viſited by travelling *Sannyáſis*; but I cannot aſſert this as a fact, having never ſeen any *Hindu*, who had travelled ſo far: thoſe, whom I have ſeen, had never gone beyond the *Euphrates*; but they aſſured me, that they would have paſſed that river, if they had not been deterred by reports of diſturbances among the *Arab* chiefs to the weſtward. The boldeſt religious adventurers, among the *Sannyáſis*, are thoſe from the north-weſt of *India*; for no native of *Bengal*, or, indeed, of the countries eaſt of the *Ganges*, would now attempt (at leaſt I never heard of any, who had attempted) ſuch perilous journeys. As to the belief of the *Hindus*, that 'ASTICA put an effectual ſtop to the fiery breath of *'Sanc'ha-nágá* or the *Samúm*, it appears from the relation of Mr. BRUCE, that the ſecond publick-ſpirited ſaint had no more ſucceſs than the firſt.

WE muſt obſerve, that *naga*, or *motionleſs*, is a *Sanſcrit* name for a *mountain*, and that *nága*, its regular derivative, ſignifies both a *mountain-ſnake* and a wild

a wild *elephant*: accordingly we read of an *elephant-king* in *Sanc'ha*, who reigned on the banks of the *Mareb*, thence called *Sanc'ha-nágà*; and, when CRISHNA had ſlain both him and his ſubject elephants, their *bones* were heaped on the banks of the *Tacazzè*, which from that event had the name of *Aſt'himatì*.

THE other parts of *Sanc'ha-dwíp* Proper, adjacent to the ſea, were inhabited by the ſubjects of SANC'HA'SURA, whoſe palace was a *ſhell* in the ocean; but they are ſaid to have reſided in *ſhells*, on or near the mountains of the *African* continent: they are repreſented as cannibals, and even as demons incarnate, roaming by night and plundering the flat country, from which they carried off men, women, and children, whom they devoured *alive*; that is, perhaps, as raw fleſh is now eaten in *Abyſſinia*. From this account it ſhould ſeem, that the *Sanc'háſuras* lived in the caves of mountains along the coaſt, while their king reſided in a cavern of the ſmall iſland *Suakem*, where there ſtill is a conſiderable town, in the middle of a large bay: he there, probably, concealed his plunder, and thence was reported to dwell in the ocean. The name of that iſland appears to have derived from *Sukhìm*, the plural of *Sukh*, in *Hebrew*, and the *Sanc'h* of the *Hindus*; by the ancient geographers it is called both *Sukhœ*, and the *Harbour of preſerving Gods*, from the *preſervation*, I ſuppoſe, of *Sanc'ha-dwíp* and its inhabitants by the *divine* aſſiſtance of CRISHNA; who, with an army of deities, attacked and defeated

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SANC'HA'SURA, purſuing him even through the ſea, where he drew the monſter from his *ſhell*, and put him to death.

BESIDES theſe firſt inhabitants of *Sanc'ha-dwípa*, who are deſcribed by the Mythologiſts as *elephants*, *demons*, and *ſnakes*, we find a race, called *S'hanc'há-yanas*, who are the real *Troglodytes*, or *Shangalas*; for *la* is a regular termination of *Sanſcrit* adjectives, as *Bhágala*, fortunate; *Sin'hala*, lion-like; *Bengala*, which properly means *belonging* to the country of *Benga*: they were the deſcendants of ATRI before named, whoſe hiſtory, being cloſely connected with that of the *Sacred Iſles* in the weſt, deſerves peculiar attention. He ſprang, ſay the writers of the *Puránas*, from the mind of BRAHMA', who appointed him a *Prajápati*, or *Lord of Creatures*, commanding him to produce a numerous race, and intruſting him with the *Védas*, which had exiſted eternally in the divine idea, that he might inſtruct his poſterity in their civil and religious duties. ATRI firſt repaired to a weſtern region, where he became the father of the lovely *Tuhina-ras'mi*, or *with dewy beams*: he thence paſſed into the country watered by the river *Sanc'ha-nágà*, where proceeding to the *Sanc'ha-muc'-ha* hills, he ſat on the *Swéta-giri*, or *White Mountain*, fixed in deep meditation on the author of his exiſtence. His arrival was quickly known throughout the country; and the few inhabitants of it came to worſhip him, bringing even their wives and daughters, that they might bear children by ſo holy a perſonage; but his days and nights being wholly

devoted

devoted to contemplation and ſacred acts, his only time for dalliance was during the morning twilight: he became, however, the anceſtor of a conſiderable nation, who were diſtributed, like other *Hindus*, into the ſacerdotal, military, commercial, and ſervile claſſes.

His firſt born Sanc'ha'yana had a fair complexion and great bodily ſtrength, but was irreligious, turbulent, and libidinous, eating forbidden fleſh, and living in the caverns of rocks; nor were his brethren and their offspring better in the end than himſelf: thus the *Jews*, who have borrowed many *Indian* fables, which were current, I ſuppoſe, among their neighbours, inſiſt in their *Talmud*, that Adam begat none but demons, till he was 150 years old *(a)*. The pious patriarch, deeply afflicted by the vices of his children, expoſtulated with them long in vain, and, ſeeing no remedy, contented himſelf with giving them the beſt advice; teaching them how to make more habitable caves in the mountains, *pallis*, or arbours under trees, and *ghóſhas*, or incloſures for their herds; permitting them to eat what they pleaſed; commanding them to dwell conſtantly on the mountains aſſigned to them, and to take particular care of the ſpot, which their forefather had inhabited, calling it from his name *Atri-ſt'hán*. After this arrangement, he left them and went to the country near the *Sindhu*, or *Indus*, ſettling on the *Dévaṅícá* mountains; where he avoided the *morning-twilight*, which had before

(*a*) Eruvin, p. 18.

been

been unprosperous, and produced a race eminent in virtue; for whom, when they multiplied, he built the famous city of *Nagara*, emphatically so called, and generally named *Déva-nagara*, which stood near the site of the modern *Cábul*.

SINCE the *Swéta-giri*, on which *Atri-st'hán* is declared to have stood, was at no great distance from the river *Sanc'ha-nágá*, it is, most probably, the same with the *Amba-tzaada*, or White Mountain, mentioned by Mr. BRUCE; who says, that it is the most considerable settlement of the *Shangalas*: it stands almost due north-west from *Dobarowa*, and is nearer by one-third to the *Mareb* than to the *Tacazzè*. The *pallis*, or arbours, of the *Shangalas* are fully described by Mr. BRUCE, in a manner entirely conformable to the descriptions of them in the *Puránas*, except that they are not said always to be covered with skins: the *Pallis* of *India* live still in similar arbours during the greatest part of the year. That the *Sanc'háyanas* were the predecessors of the *Shangallas*, I have no doubt; though the former are said to have white complexions, and the latter to be black; for, not to insist, that the climate alone would, in a long course of years, effect a change of complexion; it is probable, that the race might be mixed, or that most of the old and genuine *Sanc'halas* might have been exterminated; and PLINY mentions a race of white *Ethiopians*, who lived to the west of the *Nile* (*a*). Though *Atri-st'hán* be

(*a*) Lib. 5. Cap. 70.

applied in the *Puráns* to the country alſo of the *Sanc'háyanas*, as well as to the ſtation of ATRI, yet the regular derivative from his name is *A'tréyà*; and we find accordingly a part of *Ethiopia* named *Ætheria* by the *Greeks*, who called its inhabitants *Etherii*; and STRABO confines this appellation to a particular tribe, who ſeem to be the *Attiri* of PTOLEMY, and lived near the confluence of *Tacazzè* and the *Mareb*: (*a*) they were *A'tréyas*, or deſcended from ATRI; but the *Greeks*, as uſual, referred a foreign epithet to a word in their own language. In the *Dionyſiacks* of NONNUS we read of Ἀειθερέος Μερόης, which is tranſlated *Meroe*, with *perpetual ſummer*; but, ſurely, the word can have no ſuch meaning; and *Meroe* muſt have been ſo named, becauſe it was once the capital of *Ætheria* (*b*).

IT appears from the *Puráns*, that the *Sanc'háyanas*, or old *Shangallas*, were not deſtitute of knowledge; and the *Bráhmens* admit, that they poſſeſſed a part at leaſt of the *Védas*.

IV. The hiſtory of the *Cut'ila-céſas*, or men with *curled-hair*, is diſguiſed in the following legend. SAGARA, an ancient monarch, who gave his name to the *ſágara*, or *ocean*, was going to perform the *As'wamédha*, or *ſacrifice of a horſe*; when INDRA deſcended and ſtole the victim, which he conveyed to a place, near the mouth of the *Gangà*, where the ſage CAPILA was intent on his religious auſterities: the God of the firmament there tied the horſe by

(*a*) Strabo, B. 11. p. 82. (*b*) Dionyſ. B. 17. v. 396.

the

the ſide of the holy man, and retired unperceived by him. The monarch, miſſing the conſecrated horſe, diſpatched his *ſixty thouſand* ſons, or deſcendants, in ſearch of him: they roved over the whole earth, and, finding him at laſt near the manſion of CAPILA, accuſed him of the ſacrilege, and began to treat him with violence; but a flame iſſued from the eyes of the ſaint, which conſumed them all in an inſtant. Their father, being apprized of their death, ſent an army againſt CAPILA, who ſtood fixed to receive them; and, when they approached, unbound his *jat'à*, or *long plaited hair*, and, giving it a twiſt, ſtruck the ground twice or thrice with it, caſting an *oblique* glance of contempt on his adverſaries: in that moment an army of men with *curled hair* ſprang from the earth, attacked the legions of SAGAR, and defeated them. After their victory, they returned to the ſage, aſking who they were, and demanding a fit place of abode. CAPILA told them, that they were *Jatápat*, or produced by the *fall of his locks* on the ground; that from the *fidæ look*, which he had caſt on his enemies, their hair was *cut'lia*, or criſp; that they ſhould thence be called *Cut'ilas* and *Cut'ila-céſas*; that they muſt be *yát'-hata'hyas*, or live *as they were*, when produced by him, that is, always prepared for juſt war; that they muſt repair to *Sanc'ha-dwíp*, and from a ſettlement, in which they would encounter many difficulties and be continually harraſſed by bad neighbours; but that, when CRISHNA ſhould overpower and deſtroy SANC'HA'SURA, he would eſtabliſh their em-

pire, and ſecure it from future moleſtation. They accordingly travelled through the interior *Cuſha-dwípa*, where the greateſt part of them choſe to remain, and received afterwards a terrible overthrow from PARAS'U-RA'MA: the others paſſed into *San-c'ha-dwíp*, and ſettled on the banks of the *Cálì*: but having revolted againſt DE'VANAHUSHA, they were almoſt wholly extirpated by that potent monarch.

VIOLENT feuds had long ſubſiſted between the family of GAUTAMA on one ſide, and thoſe of VISWA'MITRA and JAMADAGNI on the other; the kings of *Cuſha-dwíp within* took the part of GAUTAMA; and the *Haihayas*, a very powerful nation in that country (whom I believe to have been *Perſians*) were inveterate againſt JAMADAGNI, whom they killed after defeating his army. Among the confederates in *Cuſha-dwípa* were the *Rómacas*, or dreſſed in *hair-cloth*; the *Sacas*, and a tribe of them called *Sacaſénas*; the *Hindus* of the *Cſhatriya* claſs, who then lived on the banks of the *Chacſhus*, or *Oxus*; the *Páraſicas*, a nation *beyond* the *Nile*; the *Barbaras*, or people of *Nubia*; the inhabitants of *Cámbója*; the *Cirátas* and *Haritas*, two tribes of the *Pallis*; and the *Yavanas*, or anceſtors of the *Greeks*. — Theſe allies entered *India*, and defeated the troops of VISWA'MITRA in the country, called *Yudha-bhúmi*, or the Land of War, now *Yehud*, between the *Indus* and the *Behat*.

PARAS'U-RA'MA, the ſon of JAMADAGNI, but ſuppoſed afterwards to have been a *portion* of the divine eſſence in a human form, was enraged at the ſucceſs

ſucceſs of the confederates, and circulated a publick declaration, that NA'RED had urged him to extirpate them entirely; aſſuring him, that the people of *Cus'ha-dwipa*, who dwelt in the hollows of mountains, were *cravyádas*, or *carnivorous*; and that their King CRAVYA'DA'DHIPETI, or *Chief Ruler of Cannibals*, had polluted both *earth* and *water*, which were two of the eight *forms* of I'SA, with the mangled limbs and blood of the ſtrangers, whom he and his abominable ſubjects had cruelly devoured. After this proclamation, PARAS'U-RA'MA invaded *Cusha-dwíp*, and attacked the army of CRAVYA'DA'DHIPETI, who ſtepped from the ranks, and challenged him to ſingle combat: they began with hurling rocks at each other; and RA'MA was nearly cruſhed under a mountain, thrown by his adverſary; but, having diſengaged himſelf, he darted huge ſerpents, which enfolded the giant in an inextricable maze, and at length deſtroyed him. The *blood* of the monſter formed the *Lohìta-c'han'da*, and that of his army, the *Lóhítódà*, or *river* with *bloody waters*: it is, I believe, the ADONIS of the ancients, now called *Nahru* IBRA'HI'M, the waters of which, at certain ſeaſons of the year, have a ſanguine tent. I ſuppoſe CRAVYA'DA'DHIPATI to be the LYCURGUS EDONOS of the *Greeks*, who reigned in *Paleſtine* and in the country around *Damaſcus*: his friend CAICE'YA, whom the *Greeks* called ORONTES, renewed the fight, and was alſo ſlain. Then came the King of the *Cut'ila-céſas*, and MAHA'SYA'MA, ruler of the *Syáma-muc'has*, and uſually

reſiding in *Arvaſt'hán*, or *Arabia*; the former of whom I conceive to be BLEMYS; and the ſecond ARABUS, whom the *Greek* Mythologiſts alſo named OROBANDAS and ORUANDES: they fought a long time with valour, but were defeated; and, on their humiliating themſelves and imploring forgiveneſs, were allowed to retire, with the remains of their army, to the banks of the *Calì*, where they ſettled; while PARASU-RA'MA, having terminated the war in *Cuſha-dwípa*, returned to his own country, where he was deſtined to meet with adventures yet more extraordinary.

THIS legend is told nearly in the ſame manner by the poet NONNUS, a native of *Egypt*; who ſays, that, after the defeat of LYCURGUS, the *Arabs* yielded and offered ſacrifices to BACCHUS; a title corrupted from BHAGAVAT, or the *preſerving power*, of which a *ray* or *portion* had become incarnate in the perſon of PARASU-RAMA; he relates, that "BLE-
" MYS, with *curled hair*, chief of the *ruddy*, or
" *Erythrean Indians*, held up a bloodleſs olive branch
" with the ſupplicating troops, and bowed a ſervile
" knee to DIONYSOS, who had ſlain his *Indian* ſub-
" jects; that the God, beholding him bent to
" the ground, took him by the hand and raiſed
" him; but conveyed him, together with his many-
" tongued people, far from the dark *Erythrean In-*
" *dians*, (ſince he abhorred the government and
" manners of DERIADEUS) to the ſkirt of *Arabia*;
" that he, near the contiguous ocean, dwelt in the
" happy region, and gave a name to the inhabitants

" of

" of its towns; but that rapid BLEMYS paſſed on-
" ward to the mouth of the *Nile* with ſeven
" branches, deſtined to be contemporary ruler over
" the people of *Ethiopia*; that the low ground of
" *Etherian Meroë* received him as a chief, who
" ſhould leave his name to the *Blemyes* born in ſub-
" ſequent ages (*a*)."

THE emigration of the *Cut'ila-cēſas* from *India* to *Egypt* is mentioned likewiſe by PHILOSTRATUS in his life of APOLLONIUS. When that ſingular man viſited the *Bráhmens*, who lived on the hills, to the north of *Srí-nagara*, at a place now called *Trilóci-náráyana* near the banks of the *Cédára-gangà*, the chief *Bráhmen*, whom he calls IARCHAS, gave him the following relation concerning the origin of the *Ethiopians*: " They reſided, ſaid he, formerly
" in this country, under the dominion of a king,
" named GANGES; during whoſe reign the Gods
" took particular care of them, and the earth pro-
" duced abundantly whatever was neceſſary for
" their ſubſiſtence; but, having ſlain their king,
" they were conſidered by other *Indians* as defiled
" and abominable. Then the ſeeds, which they
" committed to the earth, rotted; their women
" had conſtant abortions; their cattle was emaciat-
" ed; and, wherever they began to build places of
" abode, the ground ſank and their houſes fell:
" the ſpirit of the murdered king inceſſantly
" haunted them, and would not be appeaſed until

(*a*) Dionyſiac. B. 17. ver. 385--397.

" the actual perpetrators of the murder had been
" buried alive; and even then the earth forbad
" them to remain longer in this country. Their
" ſovereign, a ſon of the river *Ganges*, was near
" ten cubits high, and the moſt majeſtick perſon-
" age, that ever appeared in the form of man:
" his father had once every nearly overflowed all *India*,
" but he directed the courſe of the waters towards
" the ſea, and rendered them highly beneficial to
" the land; the goddeſs of which ſupplied him,
" while he lived, with abundance, and fully aveng-
" ed his death (*a*)." The baſis of this tale is unqueſtionably *Indian*, though it be clearly corrupted in ſome particulars: no *Bráhmen* was ever named *Iarchas*, which may be a corruption of *Arſha*, or *Arcſha*, or, poſſibly, of YASCA, the name of a ſage, who wrote a gloſſary for the *Védas*; nor was the *Ganges* ever conſidered as a *male* deity; but the ſon of GANGA', or GA'NGE'YA, was a celebrated hero. According to the *Hindu* legends, when CAPILA had deſtroyed the children of SAGARA, and his army of *Cut'ila-céſas* had migrated to another *dwípa*, the *Indian* monarch was long inconſolable; but his great grandſon BHAGI'RAT'HA conducted the preſent *Ganges* to the ſpot, where the aſhes of his kindred lay; and they were no ſooner touched by the divine water, than the ſixty thouſand princes ſprang to life again: another ſtory is, that, when the *Ganges* and other great rivers were ſwoln to

(*a*) Philoſtr. Apollon. B. 3. ch. 6.

ſuch

ſuch a degree, that the goddeſs of Earth was apprehenſive of a general inundation, BHAGI'RAT'HA (leaving other holy men to take care of inferiour rivers) led the *Ganges*, from him named *Bhágírat'hì*, to the ocean, and rendered her ſalutary to the earth, inſtead of deſtructive to it. Theſe tales are obviouſly the ſame in ſubſtance with that told by IARCHAS, but with ſome variations and additional circumſtances. APOLLONIUS moſt certainly had no knowledge of the *Indian* language; nor is it on the whole credible, that he was ever in *India* or *Ethiopia*, or even at *Babylon*: he never wrote an account of his travels; but the ſophiſt PHILOSTRATUS, who ſeems to have had a particular deſign in writing the hiſtory of his life, might have poſſeſſed valuable materials, by the occaſional uſe of which he impoſed more eaſily on the publick. Some traveller might have converſed with a ſet of ignorant *Sannyáſis*, who had, what moſt of them now have, an imperfect knowledge of ancient legends concerning the *Dévàats*; and the deſcription, which PHILOSTRATUS gives, of the place in the hills, where the ſuppoſed *Bráhmens* reſided, correſponds exactly with a place called *Trilócí-náráyana* in the *Puráns*, which has been deſcribed to me from the information of *Sannyáſis*, who ignorantly called it *Triyógi-náráyan*; but, for a particular account of it, I muſt refer to a geographical and hiſtorical deſcription of the *Ganges* and the countries adjacent to it, which I have nearly compeleted.

THE

THE people named *Cut'ila-céſas* are held by ſome *Brá!mens* to be the ſame with the *Háſyasílas*, or at leaſt a branch of them; and ſome ſuppoſe, that the *Haſyasílas* are the before-mentioned remnant of the *Cut'ila-céſas*, who firſt ſettled on the banks of the *Nile*, and, after their expulſion from *Egypt* by DE'VA-NAHUSHA, were ſcattered over the *African* deſerts; the *Gaituli*, or *Gaityli*, were of old the moſt powerful nation in *Africa*, and I ſhould ſuppoſe them to be deſcendants of the firſt *Cutilas* or *Cutils* (for ſo they are frequently called, eſpecially in converſation) who ſettled firſt near the *Cálí* river, and were alſo named *Háſyasílas*; but they muſt have dwelt formerly in *Bengal*: if there be any hiſtorical baſis for the legend of CAPILA, who was performing acts of religious auſterity at the mouth of the *Ganges*, near old *Ságar*, or *Gangá*, in the *Sunderbans*. They were black and had curled hair, like the *Egyptians* in the time of HERODOTUS; but at preſent there are no ſuch negros in *India*, except in the *Andaman* iſlands, which are now ſaid to be peopled by cannibals, as they were, according to PTOLEMY, at leaſt eighteen hundred years ago: from *Andaman* the *Greeks* made *Eudaimon*, and conceived it to be the reſidence of a *good genius*. It is certain, that very ancient ſtatues of Gods in *India* have criſp hair, and the features of negros: ſome have caps, or tiaras, with curls depending over their *foreheads*, according to the preciſe meaning of the epithet *Cut'ilálaca*; others, indeed, ſeem to have their locks curled by art, and braided above in a thick knot;

knot; but I have ſeen many idols, on which the woolly appearance of the hair was ſo well repreſented as to preclude all doubt; and we may naturally ſuppoſe, that they were made by the *Cut'ila-céſas*, when they prevailed in this country. The *Bráhmens* aſcribe theſe idols to the *Bauddhas*, and nothing can hurt them more, than to ſay that any of their own Gods had the figure of *Habaſhis*, or negros; and even the hair of BUDBHA himſelf, for whom they have no ſmall degree of reſpect, they conſider as twiſted in braids, like that of ſome modern *Sannyáſis*; but this will not account for the thick lips and flat noſes of thoſe ancient images; nor can it reaſonably be doubted, that a race of negros, formerly, had power and pre-eminence in *India*. In ſeveral parts of *India*, the mountaineers have ſtill ſome reſemblance to negros in their countenance and hair, which is curled and has a tendency to wool: it is very probable, that, by intermarriages with other outcaſts, who have black complexions but ſtraight hair, they have changed in a courſe of ages, like the *Cut'ila-céſas*, or old *Egyptians*; for the modern *Copts* are far from anſwering to the deſcription given by HERODOTUS, and their features differ conſiderably from thoſe of the mummies, and of ancient ſtatues brought from *Egypt*, whence it appears, that their anceſtors had large eyes with a long ſlit, projecting lips, and folded ears of a remarkable ſize.

V. OF the *Syáma-muc'has*, who migrated from *India*, the origin is not yet perfectly known; but

their

their faces were black, and their hair ſtraight, like that of the *Hindus*, who dwell on the plains: they were I believe the *ſtraight-haired Ethiops* of the antients (*a*), and their king, ſurnamed MAHA'SYA'MA, or the *Great Black*, was probably the king ARABUS, mentioned by the *Greek* Mythologiſts, who was contemporary with NINUS. They were much attached to the *Cut'ila-céſas*, whence we may infer, that the religious tenets of the two nations were nearly the ſame. It is believed, that they were the firſt inhabitants of *Arva-ſt'hán*, or *Arabia*; but paſſed thence into *Africk*, and ſettled on the banks of the *Nile*: the part of *Egypt*, which lies to the eaſt of that river, is by ſome conſidered as part of *Arabia*; and the people who lived between the *Mediterranean* and *Meroë*, were by JUBA ſaid to be *Arabs*.

VI. THE firſt origin of the *Dánavas*, or Children of DANU, is as little known as that of the tribe laſt mentioned; but they came into *Egypt* from the weſt of *India*; and their leader was BELI, thence named DA'NAVE'NDRA, who lived at the time, when the *Padma-mandira* was erected on the banks of the *Cumudvatí*: the *Dánavas*, whom he governed, are frequently mentioned in the *Puránas* among the inhabitants of countries adjacent to the *Cálí*.

As to the *Strí-rájya*, or country *governed by women*, the *Hindus* aſſert, that the ſovereign of it was always a Queen, and that all her officers, civil and military, were females, while the great body of the

(*a*) Ἰθύτριχες. Herod. Polyhymn.

nation

nation lived as in other countries; but they have not in this reſpect carried the extravagance of fable to the ſame pitch with the *Greeks* in their accounts of the *Amazons*: it is related in the *Mallári Máhátmya*, that, when RA'VANA was apprehenſive of being totally defeated, he ſent his wives to diſtant countries, where they might be ſecure; that they firſt ſettled on the *Indian* peninſula near the ſite of *Sríranga-pattana*, or *Seringapatnam*, but that, being diſturbed in that ſtation, part of them proceeded to the north of *Dwáracà* in *Gujarát*, and part into *Sanc'ha-dwípa*, where they formed a government of women, whence their ſettlement was called *Strírájya*. It was on the ſea-ſhore near the *Cula* mountains, extending about forty *yójanas* in length, and ſurrounded by low ſwampy grounds, named *Jalabhúmi*, in *Sanſcrit*, and *Daldal* in the vulgar idiom: *Strírájya*, therefore, muſt be the country of *Sabá*, now *Aſſab*, which was governed by a celebrated Queen, and the land round which has to this day the name of *Taltal*. The *Cula* mountains are that range, which extends from *Dobarowa*, the *Coloë* of the ancient geographers, to the ſource of the *Tacazzè*, which PTOLEMY calls the marſh of *Coloë*; a word which I ſuppoſe to be derived from the *Sanſcrit*.

VII. YAVANA is a regular participial form of the root *yu*, to *mix*; ſo that *yavana*, like *miſra*, might have ſignified no more than a *mingled* people: but, ſince *yóni*, or the *female nature*, is alſo derived from the ſame root, many *Pandits* inſiſt, that the *Yavanas* were ſo named from their obſtinate

aſſertion

aſſertion of a ſuperiour influence in the *female*, over the *linga*, or *male nature*, in producing a perfect offspring. It may ſeem ſtrange, that a queſtion of mere phyſiology ſhould have occaſioned not only a vehement religious conteſt, but even a bloody war; yet the fact appears to be hiſtorically true, though the *Hindu* writers have dreſſed it up, as uſual, in a veil of extravagant allegories and myſteries, which we ſhould call obſcene, but which they conſider as awfully ſacred. They repreſent NA'RA'YANA *moving*, as his name implies, *on the waters*, in the character of the *firſt male*, and the *principle* of all nature, which was wholly ſurrounded in the beginning by *tamas*, or *darkneſs*, the *Chaos* and primordial *Night* of the *Greek* Mythologiſts, and, perhaps, the *Thaumaz*, or *Thamas*, of the ancient *Egyptians*: the *Chaos* is alſo called PRACRĬTI, or crude Nature, and the male deity has the name of PURUSHA, from whom proceeded *Saċti*, or *power*, which, when it is aſcribed to the earth, in contradiſtinction to the waters, is denominated *A'dhára S'aċti*, or, the *power of containing* or *conceiving*; but that *power* in its firſt ſtate was rather a *tendency* or *aptitude*, and lay dormant or inert until it was excited by the *bíja*, or vivifying principle, of the plaſtick I'SWARA. This *power*, or aptitude, of nature is repreſented under the ſymbol of the *yóni*, or *bhaga*, while the *animating principle* is expreſſed by the *linga*: both are united by the creative power, BRAHMA'; and the *yóni* have been called the *navel* of VISHNU, not identically, but nearly;

for,

for, though it is held in the *Védánta*, that the divine ſpirit penetrates or pervades all nature, and though the *Sacti* be conſidered as an emanation from that ſpirit, yet the emanation is never wholly detached from its ſource, and the penetration is never ſo perfect as to become a total union or identity. In another point of view BRAHMA' correſponds with the *Chronos*, or Time, of the *Greek* mythologiſts; for through him generations paſs on ſucceſſively, ages and periods are by him put in motion, terminated, and renewed, while he dies and ſprings to birth alternately; his exiſtence or energy continuing for an hundred of *his* years, during which he produces and devours all beings of leſs longevity. VISHNU repreſents *water*, or the humid principle; and ISWARA, *fire*, which recreates or deſtroys, as it is differently applied: PRIT'HIVI', or *earth*, and *Ravi*, or the Sun, are ſeverally *trimúrtis*, or *forms* of the *three* great powers acting jointly and ſeparately, but with different natures and energies, and by their mutual action, excite and expand the rudiments of material ſubſtances. The word *murti*, or form, is exactly ſynonymous with εἴδωλον; and, in a ſecondary ſenſe, means an image; but, in its primary acceptation, it denotes any *ſhape*, or *appearance* aſſumed by a celeſtial being: our *vital ſouls* are, according to the *Védánta*, no more than *images*, or εἴδωλα, of the *ſupreme ſpirit*, and HOMER places the *idol* of HERCULES in *Elyſium* with other deceaſed heroes, though the God himſelf was at the ſame time enjoying bliſs in the heavenly manſions.

ſions. Such a *múrti*, ſay the *Hindus*, can by no means affect with any ſenſation, either pleaſing or painful, the being, from which it emaned; though it may give pleaſure or pain to collateral emanations from the ſame ſource: hence they offer no ſacrifices to the ſupreme Eſſence, of which our own ſouls are *images*, but adore him with ſilent meditation; while they make frequent *homás*, or *oblations*, to fire, and perform acts of worſhip to the *Sun*, the *Stars*, the *Earth*, and the powers of *Nature*, which they conſider as *múrtis*, or images, the ſame in kind with ourſelves, but tranſcendently higher in degree. The Moon is alſo a great object of their adoration; for, though they conſider the Sun and Earth as the two grand agents in the ſyſtem of the univerſe, yet they know their reciprocal action to be greatly affected by the influence of the lunar orb according to their ſeveral aſpects, and ſeem even to have an idea of *attraction* through the whole extent of nature. This ſyſtem was known to the ancient *Egyptians*; for according to DIODORUS (*a*), their VULCAN, or *elemental fire*, was the great and powerful deity, whoſe influence contributed chiefly toward the generation and perfection of natural bodies; while the ocean, by which they meant *water* in a collective ſenſe, afforded the nutriment that was neceſſary; and the *Earth* was the vaſe, or capacious receptacle, in which this grand operation of nature was performed: hence OR-

(*a*) Diod. Sic. B. 1.

PHEUS

PHEUS described the earth as the *universal Mother*; and this is the true meaning of the *Sanscrit* word *Ambá*. Such is the system of those *Hindus*, who admit an equal concurrence of the two principles; but the declared followers of VISHNU profess very different opinions from those adopted by the votaries of ISWARA: each sect also is subdivided according to the *degree* of influence, which some of them allow to be possessed by that principle, which on the whole they depreciate; but the pure *Vaishnavas* are in truth the same with the *Yónijas*, of whom we shall presently give a more particular account.

THIS diversity of opinion seems to have occasioned the general war, which is often mentioned in the *Puránas*, and was celebrated by the poets of the West, as the basis of the *Grecian* Mythology: I mean that between the Gods, led by JUPITER, and the Giants, or *Sons of the Earth*; or, in other words, between the followers of ISWARA and the *Yónijas*, or men *produced*, as they asserted, by PRIT'HIVI, a *power* or *form* of VISHNU; for NONNUS expressly declares (*a*) that the war in question arose between the partizans of JUPITER and those, *who acknowledged no other deities but Water and Earth*: according to both NONNUS and the *Hindu* Mythologists, it began in *India*, whence it was spread over the whole globe, and all mankind appear to have borne a part in it.

THESE religious and physiological contests were disguised, in *Egypt* and *India*, under a veil of the

(*a*) Dionys. B. 34. v. 241.

wildeſt allegories and emblems. On the banks of the *Nile*, OSIRIS was torn in pieces; and on thoſe of the *Ganges*, the limbs of his conſort I'SI' or SATTI` were ſcattered over the world, giving names to the places, where they fell, and where they ſtill are ſuperſtitiouſly worſhipped: in the book entitled *Mahá calá ſanhitá*, we find the *Grecian* ſtory concerning the wanderings of DAMATER, and the lamentations of BACCHUS; for ISWARA, having been mutilated, through the imprecations of ſome offended *Munis*, rambled over the whole earth, bewailing his misfortune; while I'SI' wandered alſo through the world ſinging mournful ditties in a ſtate of diſtraction. There is a legend in the *Servaraſa*, of which the figurative meaning is more obvious. When SATI`, after the cloſe of her exiſtence as the daughter of DACSHA, ſprang again to life in the character of PA'RVATI', or *Mountain-born*, ſhe was reunited in marriage to MAHA'DE'VA: this divine pair had once a diſpute on the comparative influence of the ſexes, in producing animated beings, and each reſolved, by mutual agreement, to create apart a new race of men. The race produced by MAHA'DE'VA was very numerous, and devoted themſelves excluſively to the worſhip of the male deity; but their intellects were dull, their bodies feeble, their limbs diſtorted, and their complexions of different hues: PA'RVATI` had at the ſame time created a multitude of human beings who adored the female power only and were all well ſhaped, with ſweet aſpects, and fine complexions.

complexions. A furious conteſt enſued between the two races, and the *Lingajas* were defeated in battle; but MAHA'DE'VA, enraged againſt the *Yóni-jas*, would have deſtroyed them with the fire of his eye, if PA'RVATI` had not interpoſed and appeaſed him; but he would ſpare them only on condition, that they ſhould inſtantly leave the country with a promiſe to ſee it no more; and from the *yóni*, which they adored as the ſole cauſe of their exiſtence, they were named *Yavanas*. It is ſaid, in another paſſage, that, they ſprang from the Cow 'SAVILA'; but that cow was an incarnation of the goddeſs I'SI`; and here we find the *Egyptian* legend, adopted by the *Greeks*, of Io and ISIS. After their expulſion, they ſettled, according to the *Puránas*, partly on the borders of *Varáha-dwíp*, and partly in the two *dwípas* of CUSHA, where they ſupported themſelves by predatory excurſions and piracy, and uſed to conceal their booty in the long graſs of *Cuſha*-dwíp *within*; but PA'RVATI' conſtantly protected them, and, after the ſevere puniſhment of their revolt againſt DE'VA-NAHUSH, or DIONYSIUS, gave them a fine country, where, in a ſhort time, they became a flouriſhing nation. Thoſe *Yavanas*, who remained in the land of CUSHA, and on the banks of the *Cálì*, were perhaps the *Hellenick* ſhepherds, mentioned in *Egyptian* hiſtory; and, it is probable, that great part of thoſe, who had revolted againſt DIONYSIUS, retired after their defeat into *Greece*: all the old founders

of colonies in that country had come originally from *Egypt*; and even the *Athenians* admitted, that their anceſtors formerly reſided in the diſtricts round *Saïs*.

It is evident, that the ſtrange tale in the *Servaraſa* was invented to eſtabliſh the opinion of the *Yónyancitas*, or votaries of De'vi', that the good ſhape, ſtrength, and courage of animals depend on the ſuperiour influence of the female parent, whoſe powers are only excited and put into action by the male *aura*; but the *Lingáncitas* maintain an oppoſite doctrine, and the known ſuperiority of mules, begotten by horſes, over thoſe which are brought forth by mares, appéars to confirm their opinion, which might alſo be ſupported by many other examples from the animal and vegetable worlds. There is a ſect of *Hindus*, by far the moſt numerous of any, who, attempting to reconcile the two ſyſtems, tell us, in their allegorical ſtyle, that Pa'rvati' and Maha'de'va found their concurrence eſſential to the perfection of their offspring, and that Vishnu, at the requeſt of the goddeſs, effected a reconciliation between them: hence the *navel* of Vishnu, by which they mean the *os tincæ*, is worſhipped as one and the ſame with the ſacred *yóni*. This emblem too was *Egyptian*; and the myſtery ſeems to have been ſolemnly typified, in the temple of Jupiter Ammon, by the vaſt *umbilicus* made of ſtone, and carried, by eighty men, in a *boat*, which repreſented the *foſſa navicularis*: ſuch

I believe

I believe, was the myſtical *boat* of Isis, which, according to Lactantius, was adored in *Egypt* (*a*); we are aſſured by Tacitus, that the *Suevi*, one of the oldeſt and moſt powerful *German* nations, worſhipped Isis in the form of a ſhip; and the *Chaldeans* inſiſted, that the *Earth*, which, in the *Hindu* ſyſtem, repreſents Pa'rvati', was ſhaped and hollowed like an immenſe *boat*. From *Egypt* the type was imported into *Greece*; and an *umbilicus* of white marble was kept at *Delphi* in the ſanctuary of the temple, where it was carefully wrapt up in cloth (*b*). The myſtical *boat* is called alſo, by *Greek* Mythologiſts, the *cup* of the Sun, in which Hercules, they ſay, traverſed the Ocean; and this Hercules, according to them, was the ſon of Jupiter; but the *Greeks*, by whom the notion of an *avatára*, or *deſcent* of a God in a human form, had not been generally adopted, conſidered thoſe as the *ſons*, whom the *Hindus* conſider as *incarnate rays* or *portions*, of their ſeveral deities: now Jupiter was the Iswara of the *Hindus* and the Osiris of the *Egyptians*; and Hercules was an *avatára* of the ſame divinity, who is figured, among the ruins of *Luxorein*, in a *boat*, which eighteen men bear on their ſhoulders. The *Indians* commonly repreſent this myſtery of their phyſiological religion by the emblem of a *Nymphœa*, or Lotos, *floating like a boat* on the boundleſs ocean; where the whole plant ſignifies both the Earth and the two principles of its fecun-

(*a*) Lactant. Divin. Inſtit. L. 1. C. 2. (*b*) Strab. B. 9. 420.

dation: the *germ* is both *Méru* and the *linga;* the *petals* and *filaments* are the mountains, which encircle *Méru*, and are alſo a type of the *yóni*; the leaves of the *calyx* are the *four* vaſt regions to the cardinal points of *Méru*, and the *leaves* of the plants are the *dwípas* or iſles, round the land of *Jambu*. Another of their emblems is called *Argha*, which means a *cup* or *diſh*, or any other *veſſel*, in which *fruit* and *flowers* are offered to the deities; and which *ought* always to be *ſhaped like a boat*, though we now ſee *arghas* of many different forms, oval, circular, or ſquare; and hence it is that ISWARA has the title of *Arghánát'h'a*, or the *Lord of the boat-ſhaped veſſel:* a rim round the *argha* repreſents the myſterious *yóni*, and the *navel* of VISHNU is commonly denoted by a convexity in the centre, while the contents of the veſſel are ſymbols of the *linga*. This *argha*, as a type of the *ádhára-s'acti*, or *power of conception*, excited and vivified by the *linga*, or *Phallus*, I cannot but ſuppoſe to be one and the ſame with the ſhip *Argo*, which was built, according to ORPHEUS, by JUNO and PALLAS, and according to APOLLONIUS, by PALLAS and ARGUS at the inſtance of JUNO *(a)*: the word *Yóni*, as it is uſually pronounced, nearly reſembles the name of the principal *Hetruſcan* Goddeſs, and the *Sanſcrit* phraſe *Arghanát'ha* I'SWARA ſeems accurately rendered by PLUTARCH, when he aſſerts that OSIRIS was commander of the *Argo (b)*. I cannot yet affirm,

(*a*) Orph. Argon. v. 66. Apoll. Rhod. B. 2. v. 1190.
(*b*) Pluto on *Iſis* and *Oſiris*.

that

that the words *p'hala*, or *fruit*, and *p'hulla*, or a *flower*, have ever the ſenſe of *Phallus*; but fruit and flowers are the chief oblations in the *argha*, and *tri-p'hala* is a name ſometimes given, eſpecially in the weſt of *India*, to the *triſúla*, or trident, of MAHA'-DE'VA: in an eſſay on the geographical antiquities of *India* I ſhall ſhow, that the JUPITER *Triphylius* of the *Panchæan* iſlands was no other than SIVA holding a *trip'hala*, who is repreſented alſo with *three eyes*, to denote a triple energy, as VISHNU and PRIT'HIVI' are ſeverally typified by an equilateral *triangle* (which likewiſe gives an idea of *capacity*) and conjointly, when their powers are ſuppoſed to be combined, by two ſuch equal triangles interſecting each other.

THE three ſects, which have been mentioned, appear to have been diſtinct alſo in *Greece*. 1. According to THEODORET, ARNOBIUS, and CLEMENS of *Alexandria*, the *Yóni* of the *Hindus* was the ſole object of veneration, in the myſteries of *Eleuſis*: when the people of *Syracuſe* were ſacrificing to goddeſſes, they offered cakes in a certain ſhape, called μύλλοι; and in ſome temples, where the prieſteſſes were probably ventriloquiſts, they ſo far impoſed on the credulous multitude, who came to adore the *yóni*, as to make them believe, that it ſpoke and gave oracles. 2. The rites of the *Phallus* were ſo well known among the *Greeks*, that a metre, conſiſting of three trochees only, derived its name from them: in the opinion of thoſe, who compiled the *Puránas*, the *Phallus* was firſt publick-

ly worſhipped, by the name of *Bâléſwara-linga*, on the banks of the *Cumudvatí*, or *Euphrates*; and the *Jews*, according to *Rabbi* AEHA, ſeem to have had ſome ſuch idea, as we may collect from their ſtrange tale concerning the different earths, which formed the body of ADAM (*a*). 3. The middle ſect, however, which is now prevalent in *India*, was generally diffuſed over ancient *Europe*; and was introduced by the *Pelargi*, who were the ſame, as we learn from HERODOTUS, with the *Pelaſgi*. The very word *Pelargos* was probably derived from *P'hala* and *Argha*, thoſe myſterious types, which the later mythologiſts diſguiſed under the names of PALLAS and ARGO; and this conjecture is confirmed by the rites of a deity, named PELARGA, who was worſhipped near *Thebes* and *Bœotia*, and to whom, ſays PAUSANIAS, no victim was offered but *a female recently covered and impregnated*; a cruel ſacrifice, which the *Indian* law poſitively forbids, but which clearly ſhows the character of the godeſs, to whom it was thought acceptable. We are told, that her parents were POTNEUS and ISTHMIAS, or BACCHUS and INO (for the *Bacchantes* were called alſo *Potniades)* by whom we cannot but underſtand OSIRIS and ISIS, or the ISWARA and ISI of the *Hindus*. The three words *Ambà*, *Nábhi*, and *Argha* ſeem to have cauſed great confuſion among the *Greek* Mythologiſts, who even aſcribed to the Earth all the fanciful ſhapes of the *Argha*,

(*a*) Gemara Sanhedrin, C. 30. cited by *Reland*.

which

which was intended at firſt as a mere emblem: hence they repreſented it in the ſhape of a *boat*, of a *cup*, or of a quoit with a boſs in the centre, ſloping toward the circumference, where they placed the ocean; others deſcribed it as a ſquare or a parallelogram (*a*), and *Greece* was ſuppoſed to lie on the ſummit, with *Delphi* in the *navel*, or central part, of the whole (*b*); as the *Jews* and even the firſt *Chriſtians*, inſiſted, that the true *navel* of the earth was *Jeruſālem*; and as the *Muſelmans* hold *Mecca* to be the *Mother of Cities* and the *náſi zemìn*, or Earth's *navel*. All theſe notions appear to have ariſen from the worſhip, of which we have been treating: the *yóni* and *nábhi*, or navel, are together denominated *ambà*, or *mother*; but gradually the words *ambà*, *nábhi*, and *argha* have become ſynonymous; and as ἀμφη and *umbo* ſeem to be derived from *Ambà*, or the circular *argha* with a boſs like a target, ſo ὄμφαλος and *umbilicus* apparently ſpring from the ſame root, and even the word *navel*, though originally *Gothick*, was the ſame anciently with *nábhi* in *Sanſcrit*, and *náf* in *Perſian*. The ſacred *ancilia*, one of which was revered as the *Palladium* of *Rome*, were probably types of a ſimilar nature to the *argha*, and the ſhields, which uſed to be ſuſpended in temples, were poſſibly votive *ambás*. At *Delphi* the myſtick *Omphalos* was continually celebrated in hymns as a *ſacred pledge* of divine favour, and the *navel of the world*: thus the myſtick boat was held

(*a*) Agathem. B. 1. C. 1.
(*b*) Pind. Pyth. 6. Eurip. Ion. v. 233. Cleomedes, B. 1.

by

by ſome of the firſt emigrants from *Aſia* to be their palladium, or pledge of ſafety, and, as ſuch, was carried by them in their various journeys; whence the poets feigned, that the ARGO was borne over mountains on the ſhoulders of the *Argonauts*. I know how differently theſe ancient emblems of the *Hindus*, the Lotos and mount *Méru*, the *Argha*, or ſacred veſſel, and the name *Arghanát'ha*, would have been applied by Mr. BRYANT; but I have examined both applications without prejudice, and adhere to my own as the more probable, becauſe it correſponds with the known rites and ceremonies of the *Hindus*, and is confirmed by the oldeſt records of their religion.

SUCH have been, according to the *Puránas*, the various emigrations from *India* to *Cuſhadwíp*; and hence part of *Africa* was called *India* by the *Greeks*: the *Nile*, ſays THEOPHYLACT, flows through *Lybia*, *Ethiopia*, and *India* (*a*); the people of *Mauritania* are ſaid, by STRABO, to have been *Indians* or *Hindus* (*b*); and *Abyſſinia* was called Middle *India* in the time of MARCO PAOLO. Where OVID ſpeaks of ANDROMEDA, he aſſerts, that ſhe came from *India*; but we ſhall ſhow, in another ſection, that the ſcene of her adventures was the region adjacent to the *Nile*: the country between the *Caſpian* and the *Euxine* had the names both of *India* and *Ethiopia*; even *Arachoſia* is called White *India* by ISIDORUS; and we have already mentioned the Yellow *India* of the

(*a*) B. 7. C. 17. (*b*) B. 17. p. 828.

Perſian,

Perſian, and the Yellow *Indians* of the *Turkiſh*, geographers. The moſt venerable emigrants from *India* were the *Yádavas*: they were the *blameleſs* and pious *Ethiopians*, whom HOMER mentions, and calls the *remoteſt* of *mankind*. Part of them, ſay the old *Hindu* writers, remained in this country; and hence we read of two *Ethiopian* nations, the Weſtern and the Oriental: ſome of them lived far to the eaſt, and they are the *Yádavas*, who ſtayed in *India*; while others reſided far to the weſt, and they are the ſacred race, who ſettled on the ſhores of the *Atlantick*. We are poſitively aſſured by HERODOTUS, that the oriental *Ethiopians* were *Indians*; and hence we may infer, that *India* was known to *Greeks*, in the age of HOMER, by the name of eaſtern *Ethiopia*: they could not then have known it by the appellation of *India*, becauſe that word, whatever may be its original meaning, was either framed or corrupted by the *Perſians*, with whom, as long as their monarchs remained ſatisfied with their own territories, the *Greeks* had no ſort of connection. They called it alſo the land of *Panchæa*, but knew ſo little of it, that, when they heard of *India*, through their intercourſe with the *Perſians*, they ſuppoſed it to be quite a different country. In *Perſian* the word *Hindu* means both an *Indian* and any thing *black*, but whether, in the latter ſenſe, it be uſed metaphorically, or was an adjective in the old language of *Perſia*, I am unable to aſcertain: it appears from the book of ESTHER, that *India* was known to the *Hebrews* in *Perſia* by the name of *Ho-*

du,

du, which has ſome reſemblance to the word *Yadu*, and may have been only a corruption of it. *Hindu* cannot regularly be derived, as an *Engliſh* writer has ſuggeſted, from a *Sanſcrit* name of the moon, ſince that name is INDU; but it may be corrupted from *Sindhu*, or the *Indus*, as a learned *Bráhmen* has conjectured, for the hiſſing letter is often changed into an aſpirate; and the *Greek* name for that river ſeems to ſtrengthen his conjecture. Be it as it may, the words *Hindu* and *Hinduſt'hán* occur in no *Sanſcrit* book of great antiquity; but the epithet *Haindava*, in a derivative form, is uſed by the poet CA'LIDA'S: the modern *Bráhmens*, when they write or ſpeak *Sanſcrit*, call themſelves *Hindus*; but they give the name of *Cumára-c'handa* to their country on both ſides the *Ganges*, including part of the peninſula, and that of *Nága-c'handa* to the diſtricts bordering on the *Indus*.

NEXT to the emigration of the *Yádavas*, the moſt celebrated was that of the *Pális*, or *Páliputras*; many of whoſe ſettlements were named *Páliſt'hán*, which the *Greeks* changed into *Palaiſtinè*: a country ſo called was on the banks of the *Tigris*, and another in *Syria*; the river *Strymon* had the epithet *Palaiſtinos*; in *Italy* we find the *Peleſtini*, and, at the mouth of the *Po*, a town called *Philiſtina*; to which may be added the *Philiſtinæ foſſiones*, and the *Paleſtinæ arenæ* in *Epirus*. As the *Greeks* wrote *Palai* for *Páli*, they rendered the word *Paliputra* by *Palaigonos*, which alſo means the offſpring of *Páli*; but they ſometimes retained the *Sanſcrit* word for *ſon*,

and

and the town of *Palaipatrai*, to this day called *Paliputra* by the natives, ſtood on the ſhore of the *Helleſpont*: theſe diſquiſitions, however, would lead me too far; and I proceed to demonſtrate the ancient intercourſe between *Egypt* and *India*, by a faithful epitome of ſome mythological and aſtronomical fables which were common to both thoſe countries.

SECTION THE SECOND.

OSIRIS, or, more properly, YSIRIS, according to HELLANICUS, was a name uſed in *Egypt* for the Supreme Being; *(a)* in *Sanſcrit* it ſignifies Lord, and, in that ſenſe, is applied by the *Bráhmens* to each of their three principal deities, or rather to each of the principal *forms*, in which they teach the people to adore BRAHM, or the Great One; and, if it be appropriated in common ſpeech to MAHA'DE'VA, this proceeds from the zeal of his numerous votaries, who place him above their two other divinities. BRAHMA', VISHNU, and MAHA'DE'VA, ſay the *Paurânics*, were brothers; and the *Egyptian* Triad, or OSIRIS, HORUS, and TYPHON, were brought forth by the ſame parent, though HORUS was believed to have ſprung from the myſterious embraces of OSIRIS and ISIS before their birth; as the *Vaiſhnavas* alſo imagine, that HARA, or MAHA'DE'VA, ſprang myſtically from his brother HE-

(*a*) Plut. on *Iſis* and *Oſiris*.

RI, or VISHNU. In the *Hindu* mythology BRAHMA' is repreſented of a red, VISHNU, of a black, or dark azure, and HARA of a white, complexion; but in that of *Egypt*, we find OSIRIS black, HORUS white, and TYPHON red: the indiſcriminate application of the title ISWARA has occaſioned great confuſion in the accounts, which the *Greeks* have tranſmitted to us, of *Egyptian* Mythology; for the prieſts of *Egypt* were very reſerved on ſubjects of religion, and the *Grecian* travellers had in general too little curioſity to inveſtigate ſuch points with ſcrupulous exactneſs: ſince OSIRIS, however, was painted *black*, we may preſume, that he was VISHNU, who, on many occaſions, according to the *Puránas*, took *Egypt* under his ſpecial protection. CRISHNA was VISHNU himſelf, according to the moſt orthodox opinion; and it was he, who viſited the countries adjacent to the *Nile*, deſtroyed the tyrant SANC'HA'SURA, introduced a more perfect mode of worſhip, cooled the conflagrations, which had repeatedly deſolated thoſe aduſt regions, and eſtabliſhed the government of the *Cutila-céſas*, or genuine *Egyptians*, on a permanent baſis: thus OSIRIS, as we are told by PLUTARCH, taught the old *Egyptians* to make laws and to honour the Gods. The title *Srí-Bhagavat*, importing *proſperity* and *dominion*, is given peculiarly to CHRISHNA, or the *black* deity, and the black OSIRIS had alſo the titles of *Sirius*, *Seirius*, and *Bacchus*. It is related, indeed, that OSIRIS, or BACCHUS, imported from *India* the worſhip of two divine Bulls; and, in this character,

character, he was MAHA'DE'VA, whoſe followers were pretty numerous in *Egypt*: for HERMAPION, in his explanation of the hieroglyphicks on the *Heliopolitan* obeliſk, calls HORUS, the Supreme *Lord*, and the author of *Time (a)*: now ISWARA, or *Lord*, and CA'LA, or *Time*, are among the diſtinguiſhed titles of MAHA'DE'VA; and obeliſks or pillars, whatever be their ſhape, are among his emblems. In the *Vrihad-haima*, which appears to contain many curious legends concerning *Egypt*, it is expreſsly ſaid, that "ISWARA, with his conſort PA'RVATI, "deſcended from heaven, and choſe for his abode "the land of *Miſra* in *Sanc'ha-dwíp*." We muſt obſerve, that the *Egyptians* feared and abhorred TYPHON, or MA'HADE'VA in his character of *the Deſtroyer*; and the *Hindus* alſo dread him in that character, giving him the name of *Bhairava*, or *Tremendous*: the *Egyptian* fable of his attempt *to break the Mundane Egg* is applied to MA'HADE'VA in the little book *Chandì*, which is chiefly extracted from the *Márcandéya Purán*. There is a ſtriking reſemblance between the legendary wars of the three principal Gods in *Egypt* and *Indïa*; as OSIRIS gave battle to TYPHON, who was defeated at length and even killed by HORUS, ſo BRAHMA' fought with VISHNU and gained an advantage over him, but was overpowered by MAHA'DE'VA, who cut off one of his five heads; an allegory, of which I cannot pretend to give the meaning.

(*a*) Ammian. Marcellin.

PLUTARCH

PLUTARCH asserts, that the priests of *Egypt* called the Sun *their Lord and King*; and their three Gods resolve themselves ultimately into him alone: OSIRIS was the Sun; HORUS was the Sun; and so, I suppose, was TYPHON, or the *power of destruction by heat*, though PLUTARCH says gravely, that *such, as maintained that opinion, were not worthy to be heard.* The case was nearly the same in ancient *India*; but there is no subject, on which the modern *Bráhmens* are more reserved; for, when they are closely interrogated on the title of *Déva*, or God, which their most sacred books give to the Sun, they avoid a direct answer, have recourse to evasions, and often contradict one another and themselves: they confess, however, unanimously, that the Sun is an emblem, or image, of their three great deities jointly and individually, that is, of BRAHM, or the Supreme One, *who alone exists really and absolutely*, the three male divinities themselves being only *Máyà*, or illusion. The body of the sun they consider as *Máyà*; but, since he is the most glorious and active emblem of GOD, they respect him as an object of high veneration. All this must appear very mysterious; but it flows from the principal tenet of the *Védántis*, that the only being, which has absolute and real existence, is the divine spirit, infinitely wise, infinitely benign, and infinitely powerful, expanded through the universe, not merely as the *soul of the world*, but as the *provident ruler* of it, sending forth rays or emanations from his own essence, which are the pure vital souls of all animated creatures,

tures, whether *moveable* or *immoveable*, that is, (as we ſhould expreſs ourſelves) both *animals* and *vegetables*, and which he calls back to himſelf, according to certain laws eſtabliſhed by his unlimited wiſdom; though *Brahmà* be neuter in the character of the Moſt High One, yet, in that of *Supreme Ruler*, he is named PARAME'SWARA; but though the infinite veneration, to which he is entitled, the *Hindus* meditate on him with ſilent adoration, and offer prayers and ſacrifice only to the higher emanations from him. In a mode incomprehenſible to inferiour creatures, they are involved at firſt in the gloom of *Máyà*, and ſubject to various taints from attachment to worldy affections; but they can never be reunited to their ſource, until they diſpel the illuſion by ſelf-denial, renunciation of the world, and intellectual abſtractions, and until they remove the impurities, which they have contracted, by repentance, mortification, and ſucceſſive paſſages through the forms of animals or vegetables according to their demerits: in ſuch a reunion conſiſts their final beatitude, and to effect it by the beſt poſſible means is the object of their ſupreme ruler; who, in order to reclaim the vicious, to puniſh the incorrigible, to protect the oppreſſed, to deſtroy the oppreſſor, to encourage and reward the good, and to ſhow all ſpirits the path to their ultimate happineſs, has been pleaſed, ſay the *Bráhmens*, to manifeſt himſelf in a variety of ways, from age to age, in all parts of the habitable world. When he acts imme-

diately, without aſſuming a ſhape, or ſending forth a new emanation, as when a divine ſound is heard from the ſky, that manifeſtation of himſelf is called *Acáſavánì*, or an *etherial voice*: when the voice proceeds from a meteor, or a flame, it is ſaid to be *agnirúpì*, or *formed of fire*; but an *avatára* is a *deſcent* of the deity in the ſhape of a mortal; and an *avántara* is a ſimilar incarnation of an inferiour kind, intended to anſwer ſome purpoſe of leſs moment. The Supreme Being, and the celeſtial emanations from him, are *nirácará*, or *bodileſs*, in which ſtate they muſt be inviſible to mortals; but, when they are *pratyacſhá*, or *obvious to ſight*, they become *ſácárá*, or *embodied*, either in ſhapes different from that of any mortal, and expreſſive of the divine attributes, as CRISHNA revealed him to ARJUN, or in a human form, which CRISHNA uſually bore; and, in that mode of appearing, the deities are generally ſuppoſed to be born of women, but without any carnal intercourſe. Thoſe, who follow the *Púrva Mímánſà*, or philoſophy of JAIMINI, admit no ſuch incarnations of deities, but inſiſt, that the *Dívas* were mere mortals, whom the Supreme Being was pleaſed to endue with qualities approaching to his own attributes; and the *Hindus* in general perform acts of worſhip to ſome of their ancient monarchs and ſages, who were deified in conſequence of their eminent virtues. After theſe introductory remarks we proceed to the ſeveral manifeſtations, in *Egypt* and other countries adjacent to the *Nile*, of DE'VI

and the three principal gods of the *Hindus*, as they are expreſsly related in the *Puránas* and other *San-ſcrit* books of antiquity.

DE'VI`, or the *Goddeſs*, and ISI`, or the *Sovereign Queen*, is the ISIS of *Egypt*, and repreſents *Nature* in general, but in particular the *Earth*, which the *Indians* call PRIT'HIVI`; while *water* and *humidity* of all kinds are ſuppoſed by the *Hindus* to proceed from VISHNU, as they were by the *Egyptians* to proceed from OSIRIS: this account of ISIS we find corroborated by PLUTARCH; and SERVIUS aſſerts, that the very word ISIS means *Earth* in the language of the *Egyptians*; but this I conceive to be an errour.

I. IT is related in the *Scânda*, that, when the whole earth was covered with water, and VISHNU lay extended aſleep in the boſom of DE'VI`, a lotos aroſe from his navel, and its aſcending flower ſoon reached the ſurface of the flood; that BRAHMA ſprang from that flower, and, looking round without ſeeing any creature on the boundleſs expanſe, imagined himſelf to be the firſt born, and entitled to rank above all future beings; yet reſolved to inveſtigate the deep, and to aſcertain whether any being exiſted in it, who could controvert his claim to pre-eminence. He glided, therefore, down the ſtalk of the lotos, and, finding VISHNU aſleep, aſked loudly who he was: "I am the firſt born", anſwered VISHNU waking; and, when BRAHMA` denied his primogeniture, they had an obſtinate battle, till MAHA'DE'VA preſſed between them in great

wrath, ſaying: "It is I, who am truly the firſt "born; but I will reſign my pretenſions to either "of you, who ſhall be able to reach and behold "the ſummit of my head or the ſoles of my feet." BRAHMA' inſtantly aſcended, but, having fatigued himſelf, to no purpoſe, in the regions of immenſity, yet loth to abandon his claim, returned to MAHA'-DE'VA, declaring that he had attained and ſeen the crown of his head, and calling, as his witneſs, the firſt born cow: for this union of pride and falſe-hood the angry god ordained, that no ſacred rites ſhould be performed to BRAHMA', and that the *mouth* of the cow ſhould be defiled and a cauſe of defilement, as it is declared to be in the coldeſt *Indian* laws. When VISHNU returned, he acknowledged, that he had not been able to ſee the feet of MAHA'DE'VA, who then told him, that he was really the firſt born among the Gods, and ſhould be raiſed above all: it was after this, that MAHA'DE'VA cut off the fifth head of BRAHMA', whoſe pride, ſays the writer of the *Scanda Purán*, occaſioned his loſs of power and influence in the countries bordering on the river *Cálí*. Whether theſe wild ſtories on the wars of the three principal Gods mean only the religious wars between the ſeveral ſectaries, or whether they have any more hidden meaning, it is evident from the *Puránas*, which repreſent *Egppt* as the theatre of action, that they are the original legends of the wars between OSIRIS, HORUS, and TYPHON; for BRAHMA' in his character of all-deſtroying *Time*, correſponds with TYPHON; and MA-

HA'DE'VA,

HA'DE'VA, in that of the *productive principle*, with HARUS or HORA, who aſſumes each of his characters on various occaſions, either to reſtore the powers, or to ſubdue the opponents of VISHNU, or active Nature, from whom his auxiliary ſprings. In *Egypt*, ſays PLUTARCH, certain ſacrifices were made even to TYPHON, but only on particular days, and for the purpoſe of conſoling him after his overthrow; as in *India* no worſhip is paid to BRAHMA, except on particular occaſions, when certain offerings are made to him, but placed at ſome diſtance from the perſon, who offers them: the *Greeks* have confounded TYPHON with PYTHON, whoſe hiſtory has no connection with the wars of the Gods, and who will appear in the following ſection, to be the PAIT'HI'NASI of the *Hindus*. The idea of MAHA'DE'VA with *his head in the higheſt heaven, and his feet in the loweſt parts of the earth*, is conformable to the language of the Oracle, in its anſwer to NICOCRATES, King of *Cyprus*:

Οὐράνι῾ κύσμ῾ κεφαλή,——
Γαῖα δέ μοι πόδες——

And the ſame image is expreſſed, word for word, at the beginning of the fourth *Véda*, where the deity is deſcribed as *Mahápuruſha*, or the *Great Male*.

IN the ſtory of the war between OSIRIS and TYPHON, mention is made by PLUTARCH of a ſtupendous *Boar*, in ſearch of whom TYPHON travelled, with a view, perhaps, to ſtrengthen his own party by making an alliance with him: thus it is ſaid in the *Vaiſhnavágama*, that CRO'RA'SURA was a demon,

with the face of a *Boar*, who, nevertheleſs, was continually reading the *Véda*, and performing ſuch acts of devotion, that VISHNU appeared to him, on the banks of the *Brahmaputra*, promiſing to grant any boon, that he could aſk. CRO'RA'SURA requeſted, that no creature, then exiſting in the three worlds, might have power to deprive him of life; and VISHNU granted his requeſt: but the demon became ſo inſolent, that the *Dévatás*, whom he oppreſſed, were obliged to conceal themſelves, and he aſſumed the dominion of the world. VISHNU was then ſitting on a bank of the *Cálì*, greatly diſquieted by the malignant ingratitude of the demon; and, his wrath being kindled, a ſhape, which never before had exiſted, ſprang from his eyes: it was MAHA'DE'VA, in his deſtructive character, who *diſpelled* in a moment the *anxiety* of VISHNU, whence he acquired the ſurname of CHINTA'HARA. With flaming eyes, contracted brows, and his whole countenance diſtorted with anger, he ruſhed toward CRO'RA'SURA, ſeized him with fury, and carried him under his arm in triumph over the whole earth, but at length caſt him lifeleſs on the ground, where he was transformed into a mountain, ſtill called the Mountain of CRO'RA, or the *Boar*: the place, where VISHNU ſat by the river *Cálì*, has the name of *Chintáhara-ſt'halì*; and "all they, ſays the author of the "*A'gama*, who are troubled with anxious thoughts, "need only meditate on CHINTA'HARA and their "cares will be diſſipated." The word *Chintá* was, I imagine, pronounced *Xanthus* by the deſcendants

of

of DARDA'NA'SA, or DARDANUS, who carried into their new ſettlements not only the name, but ſome obſcure notions relative to the power of the deity CHINTA'HARA: the diſtrict of *Troas*, where they ſettled, was called alſo *Xanthè*; there was a town *Xanthus* in *Lycia*, and a nation of *Xanthi*, or *Xantii*, in *Thrace*; a river of *Lycia* had that name, and ſo had another near *Troy*, in the waters of which grew a plant, ſuppoſed capable of *diſpelling the cares and terrours*, which both *Greeks* and *Indians* believed to be cauſed by the preſence of ſome inviſible deity or evil ſpirit (*a*). The river *Xanthus*, near *Troy*, was vulgarly called *Scamander*, but its ſacred name, uſed in religious rites, was *Xanthus*; as moſt rivers in *India* have different names, popular and holy. XANTHUS, according to HOMER, was a ſon of JUPITER, or, in the language of *Indian* Mythology, an *avántara*, or inferiour manifeſtation, of SIVA: others make him a ſon of the great TREMILUS (*b*), whom I ſhould ſuppoſe to be JUPITER *Temelius*, or rather *Tremelius*, worſhipped at *Biennus* in *Crete*; for the *Tremili*, or *Tremyliæ*, came originally from that iſland. According to STEPHANUS of *Byzantium*, the native country of XANTHUS was *Egypt* (*c*); and, on the ſhores of the *Atlantick*, there were monſters ſhaped like bulls, probably ſea-cows, called *Xanthari*. A poet, cited by STEPHANUS, under the word *Tremile*, ſays, that XANTHUS, ſon of JUPITER, travelled with

(*a*) Plut. on Rivers, art. *Scamander*. (*b*) Steph. Byzant. *Tremile*. (*c*) See the word *Xanthus*.

his brothers over the whole world, and *did a great deal of miſchief*, that is, according to the *Puránas*, deſtroyed the inſolent CRO'RA'SURA, who was probably revered in the more weſtern countries, where VARA'HE'S'WARA once reigned according to the *Hindus*, and where they believe his poſterity ſtill to live in the ſhape of white *Varáhas*, or *Boars*: the legend of the wars between thoſe *Varáhas* and the *Sarabhas*, a ſort of monſter with the face of a lion, and wings like a bird, ſhall be explained in another eſſay on *Varáha-dwíp*; and I ſhall only add in this place, that the war was repreſented, according to HESIOD, on the ſhield of HERCULES. At preſent the place, where the temple of AMMON formerly ſtood, has the name of *Santariah*, which may be derived from ſome altar anciently dedicated to CHINTA'HARA.

II. WE are told in the *Náreda Purán*, that SU'RYA, the regent of the Sun, had choſen a beautiful and well-peopled country in *Sanc'ha-dwíp*, for the purpoſe of performing his devotions; but that he had no ſooner begun, than the whole region was in flames, the waters dried up, and all its inhabitants deſtroyed; ſince which it has been denominated *Barbara*. The *Dévatás*, it is added, were in the greateſt diſtreſs, and VISHNU deſcended with BRAHMA', to expoſtulate with the author of the conflagration: SU'RYA praiſed and worſhipped them, but lamented, that his devotion has not proſpered, and promiſed to repair the injuries done by his flames. "It is I, ſaid, VISHNU, who muſt repair them;

" and

"and, when I ſhall reviſit this country, in the cha-
"racter of CRISHNA, to deſtroy the demon SANC'-
"HA'SURA, the land ſhall cool and be repleniſhed
"with plants and animals; the race of *Páli* ſhall
"then ſettle here, with the *Cutila-céſas*, the *Yavanas*,
"and other *Mléch'ha* tribes."

IN the *Uttara-charitra*, and other ancient books, we find many ſtories concerning SU'RYA, ſome of which have a mixture of aſtrological allegory. Once, it ſeems, he was performing acts of auſtere devotion, in the character of TAPANA, or the *Inflamer*, when his conſort PRABHA', or *Brightneſs*, unable to bear his intenſe heat, aſſumed the form of CH'HAYA', or *Shade*, and was impregnated by him: after a period of a hundred years, when Gods and men, expecting a terrible offspring, were in the utmoſt conſternation, ſhe was delivered of a male child, in a remote place, afterwards called *Arki-ſt'hán*, or *Sauriſt'hán*, from *Arci* and *Sauri*, the patronymicks of ARCA and SU'RYA. He was the genius of the planet, which the *Latians* called SATURN, and acquired among the *Hindus* the epithet of SANI, and SANAISCHARA, or *ſlow-moving*. For twelve years, during his education at *Arci-ſt'hán*, no rain fell; but a deſtructive wind blew continually, and the air blazed with tremendous meteors: a dreadful famine enſued, and the *Dévetás*, together with the *Daityas*, implored the protection and advice of SU'RYA, who directed them to propitiate SANI by performing religious rites to VISHNU, near the *Pippal* tree; which is an emblem of him; and aſſured

-them,

them, that, in future ages, the malignant influence of the planet ſhould prevail only during its paſſage through four ſigns of the *Ajavii'hi*, or *Zodiack*. The reign of SU'RYA in *Barbara* continued long, but he reſigned his dominion to SANI, whoſe government was tyrannical: all his pious and prudent ſubjects fled to the hilly countries bordering on the river *Nandá*, while the irreligious and raſh periſhed in the *deſerts of burning ſand*, to which the baneful eyes of the tyrant reduced all the plains and meadows, on which he looked. His father, returning to viſit his ancient realm, and ſeeing the deſolation of the whole country, expelled SANI, and ſent for another of his ſons, named AURVA, who, being appointed ſucceſſor to his brother, purified the land, recalled the holy men from the hills, and made his ſubjects happy in eaſe and abundance, while he reſided at *Aurva-ſt'hán*, ſo called from his name; but he returned afterwards to *Vahniſt'hán*, the preſent *Azarbáïján*, or the *Seat of Fire*, in the interiour *Cuſha-dwípa*, where he was performing his devotions on *Tris'ringa*, or the mountain *with three peaks*, at the time when his father ſummoned him to the government of *Barbara*. Juſt before that time he had given a dreadful proof of his power; for ARA'MA, *the ſon of a ſon of* SATYAVRATA, (and conſequently the ARAM of Scripture), was hunting in that country with his whole army, near a ſpot, where DURVA'SAS, a cholerick ſaint, and a ſuppoſed *avántar* of MAHA'DE'VA, was ſitting rapt in deep meditation: ARAM inadvertently ſhot an arrow, which

wounded

wounded the foot of DURVA'SAS, who no ſooner opened his eyes, than AURVA ſprang from them, in the ſhape of a flame, which conſumed ARAM and his party, together with all the animals and vegetables in *Cuſha-dwíp*. It ſeems to me, that AURVA is VULCAN, or the God of Fire, *who reigned*, according to the *Egyptian* prieſts, *after the Sun*, though ſome have pretended, ſays DIODORUS, that he had exiſted before that luminary; as the *Hindus* alledge, that AGNI, or Fire, had exiſtence in an elementary ſtate before the formation of the Sun, but could not be ſaid to have dominion, till its force was concentrated: in another character he is ORUS the Elder, or APOLLO, a name derived, I imagine, from a *Sanſcrit* word, implying a power of *diſpelling humidity*. No doubt, the whole ſyſtem of *Egyptian* and *Indian* Mythology muſt at firſt view ſeem ſtrangely inconſiſtent; but, ſince all the Gods reſolve themſelves into one, of whom they were no more than *forms* or *appearances*, it is not wonderful, that they ſhould be confounded; eſpecially as every emanation from the Supreme Spirit was believed to ſend forth collateral emanations, which were blended with one another, ſometimes recalled, ſometimes continued or renewed, and variouſly reflected or refracted in all directions: another ſource of confuſion is the infinite variety of legends, which were invented from time to time in *Greece*, *Egypt*, *Italy*, and *India*; and, when all the cauſes of inconſiſtency are conſidered, we ſhall no longer be ſurpriſed to ſee the ſame appellations given to very

different

different deities, and the ſame deities appearing under different appellations. To give an example in SATURN: the planet of that name is the SANI of *India*, who, ſays DIODORUS, was conſidered by the *Chaldeans* as the moſt powerful of the heavenly bodies, next to the Sun; but his influence was thought baneful, and incantations, with offerings of certain *perfumes*, were uſed to avert or to mitigate it. When the name is applied to CHRONUS, the Father of the Gods, it means CA'LA, or *Time*, a character both of MAHA'DE'VA and BRAHMA; but, when he is called CRONUS, he ſeems to be the gigantick CRAUNCHA of the *Hindus*; which the SATURN of *Latium*, and of the Golden Age, appears to be quite a different perſon, and his title was probably derived from SATYAVERNA, which implies an age of *veracity* and righteouſneſs. BRAHMA with a *red* complexion is worſhipped, ſay the *Puránas*, in the *dwíp* of *Puſhcara*, which I ſuppoſe to be a maritime country at no great diſtance from *Egypt*: he was there called the firſt born of nature, Lord of the Univerſe, and Father of Deities: and, the Mythology of *Puſhcara* having paſſed into *Greece*, we find CRONUS repreſented in thoſe characters, but mild and beneficent to the human race, with ſome features borrowed from the older ſyſtem, which prevailed on the banks of the *Nile* and the *Ganges*. I cannot help ſuſpecting, that the word *Cála* was the origin of CŒLUS, or *Coilus*, as ENNIUS wrote it; and the ARHAN of the *Jainas*, who was a *form* of MAHA'CA'LA, might originally have been the ſame

with

with URANUS: as to RHEA, there can be no doubt, that ſhe is the Goddeſs RI, whom the *Hindus* call the Mother of the Gods; but ſome ſay, that ſhe alſo produced malignant beings; and PLINY tells us, that ſhe was the mother of TYPHON, who became ſovereign of *Egypt*, (*a*) but was depoſed and expelled by AVERIS or HORUS; where we have preciſely the ſtory of SANI and AURVA. We cannot but obſerve, that the ſucceſſion of the Gods in *Egypt*, according to MANETHO, is exactly in the ſpirit of *Hindu* Mythology, and conformable, indeed, to the *Puránas* themſelves; and we may add, before we leave the planets, that, although VRIHASPETI, an ancient legiſlator and philoſopher, be commonly ſuppoſed to direct the motions of *Jupiter*, which now bears his name, yet many of the *Hindus* acknowledge, that SIVA, or the God JUPITER, ſhines in that planet, while the Sun is the peculiar ſtation of VISHNU, and SATURN is directed by BRAHMA', whom, for that reaſon, the *Egyptians* abhorred, not daring even to pronounce his true name, and abominating all animals with *red* hair, becauſe it was his colour.

THERE is ſomething very remarkable in the number of years, during which ARCA, and his ſon, reigned on the banks of the *Cálì*. The Sun, according to the *Bráhmens*, began his devotion immediately after the flood, and continued it a hundred years; SANI, they ſay, was born a hundred years af-

(*a*) Lib. 2. Cap. 25, &c.

ter

ter his conception, and reigned a hundred years, or till the death of A'RA'M, who muſt therefore have died about three hundred years after the deluge, and fifty years before his grandfather; but the *Paúranics* inſiſt, that they were years of *Brahmà*: now one year of mortals is a day and night of the Gods, and 360 of our years is one of theirs; 12,000 of their years, or 4,320,000 of ours, conſtitute one of their ages, and 2000 ſuch ages are BRAHMA's day and night, which muſt be multiplied by 360, to make one of his years; ſo that the chronology of *Egypt*, according to the *Bráhmens*, would be more extravagant than that of the *Egyptians* themſelves, according to MANETHO. The *Talmud* contains notions of *divine days* and *years*, founded on paſſages in Scripture ill underſtood; the period of 12,000 years was *Etruſcan*, and that of 4,320,000 was formed in *Chaldea* by repetitions of the *ſaros*; the *Turdetani*, an old and learned nation in *Spain*, had a long period nearly of the ſame kind; but for particular inquiries into the ancient periods and the affinity between them, I muſt refer to other eſſays, and proceed to the geography of *Egypt*, as it is illuſtrated by the *Indian* legends.

THE place, where the Sun is feigned to have performed his acts of religious auſterity, is named the *ſt'hán*, or ſtation, of ARCA, SU'RYA, and TAPANA: as it was on the limit between the *dwípas* of *Cuſh* and *Sanc'ha*, the *Puráns* aſcribed it indifferently to either of thoſe countries. I believe it to be the *Taphanhés* of Scripture, called *Taphna* or *Taphnai*,

nai, by the ſeventy Interpreters, and *Daphne* in the *Roman* Itinerary, where it is placed ſixteen miles from *Peluſium*: it is mentioned by HERODOTUS, under the name of *Daphnæ Peluſiæ* (*a*), and by STEPHANUS under that of *Daphne* near *Peluſium*; but the moderns have corrupted the name into *Safnas*.

SAURI-ST'HAN, where SANI was born and educated, ſeems to have been the famed *Beth Shemeſh*, or *Heliopolis*, which was built, ſays DIODORUS, by ACTIS, in honour of his father the Sun (*b*); ACTIS firſt taught aſtronomy in *Egypt*, and there was a college of aſtronomers at *Heliopolis*, with an obſervatory and a temple of the Sun, the magnificence and celebrity of which might have occaſioned the change of the ancient name into *Súrya-ſt'hán*, as it was tranſlated by the *Hebrews* and *Greeks*. It is ſaid by the *Hindus*, that SANI, or ARKI, built ſeveral places of worſhip in the regions adjacent to the *Cálì*; and we ſtill find the town of *Arkico* near the Red Sea, which is not mentioned, indeed, by any of the *Grecian* geographers, but the headland contiguous to it is called by PTOLEMY, the Promontory of SATURN. The genius of SATURN is deſcribed in the *Puráns*, as clad in a black mantle, with a dark turban looſely wrapped round his head; his aſpect hideous and his brows knit with anger, a trident in one of his four hands, a cimiter in a ſecond, and, in the two others, a bow and ſhafts: the prieſts of SATURN in *Egypt*, where his temples

(*a*) B. 2. C. 30. (*b*) B. 6. C. 13.

were

were always out of the towns, are ſaid by EPIPHANIUS, to have worn a dreſs nearly ſimilar.

To conclude this head, we muſt add, that the *ſt'hán* of AURVA is now called *Arfu* by the *Copts* (*a*); but, as AURVA correſponded with ORUS, or APOLLO, the *Greeks* gave it the name of *Apollonopolis*.

III. The metamorphoſis of LUNUS into LUNA was occaſionally mentioned in the preceding ſection; but the legend muſt now be told more at length. The God SO'MA, or CHANDRA, was traverſing the earth with his favourite conſort RO'HINI'; and, arriving at the ſouthern mountain, *Sahyádri*, they unwarily entered the foreſt of *Gaurì*, where ſome men having ſurpriſed MAHA'DE'VA careſſing that goddeſs, had been formerly puniſhed by a change of their ſex, and the foreſt had retained a power of effecting the like change on all males, who ſhould enter it. CHANDRA, inſtantly becoming a female, was ſo afflicted and aſhamed, that ſhe haſtened *far to the weſt*, ſending RO'HINI` to her ſeat in the ſky, and concealed herſelf in a mountain, afterwards named *Sóma-giri*, where ſhe performed acts of the moſt rigorous devotion. Darkneſs then covered the world each night: the fruits of the earth were deſtroyed, and the univerſe was in ſuch diſmay, that the *Dévas*, with BRAHMA` at their head, implored the aſſiſtance of MAHA'DE'VA, who no ſooner placed *Chandrì* on his forehead, than ſhe became a male again; and hence he acquired the title of

(*a*) Lett. Edif. vol. 5. p. 257.

Chan-

Chandras'éc'hara. This fable has been explained to me by an ingenious *Pandit*: to the inhabitants of the countries near the ſource of the *Cálì*, the moon, being in the manſion of *Róhinì*, or the *Hyads*, ſeemed to vaniſh behind the ſouthern mountains: now, when the moon is in its oppoſition to the ſun, it is the god CHANDRA; but, when in conjunction with it, the goddeſs CHANDRI', who was in that ſtate feigned to have conceived the *Pulindas* mentioned in the former ſection. The moon is believed by the *Hindu* naturaliſts to have a powerful influence on vegetation, eſpecially on certain plants, and above all, on the *Sómalatá*, or *moon-plant*; but its power, they ſay, is greateſt at the *púrnimà*, or full, after which it gradually decays till, on the dark *tit'hi*, or *amáváſyà*, it wholly vaniſhes. This mode of interpretation may ſerve as a clew for the intricate labyrinth of the *Puránas*, which contain all the hiſtory, phyſiology, and ſcience of the *Indians* and *Egyptians* diſguiſed under ſimilar fables. We have already made remarks on the *region* and *mountains* of the moon, which the *Puránas* place in the exterior *Cuſha-dwíp*, or the ſouthern parts of *Africa*; and we only add, that the *Pulindas* conſider the female Moon as a *form* of the celeſtial I'SI, or ISIS, which may ſeem to be incompatible with the mythological ſyſtem of *India*; but the *Hindus* have in truth an ISIS with *three forms*, called SWAR-DE'VI' in heaven, BHU-DE'VI' on earth, and PA'TA'LA-DE'VI' in the infernal regions. The conſort of the terreſtial goddeſs is named BHU'-

DE'VA, who reſides on SUME'RU, and is a vicegerent on earth of the three principal deities: he ſeems to be the Βδεὺς of the *Greek* Mythologiſts, and the BUDYAS of ARRIAN; though the *Grecian* writers have generally confounded him with BUDDHA.

IV. When this earth was covered with waters, MAHA'CA'LA, who floated on their ſurface, beheld a company of *Apſaraſes*, or *Nymphs*, and expreſſed with ſuch force his admiration of their beauty, that MAHA'CA'LI`, his conſort, was greatly incenſed and ſuddenly vaniſhed: the God, ſtung with remorſe, went in ſearch of her, and with haſty ſtrides traverſed the earth, which then had riſen above the waters of the deluge, as they were dried up or ſubſided; but the ground gave way under the preſſure of his foot at every ſtep, and the balance of the globe was nearly deſtroyed. In this diſtreſs he was ſeen by the relenting CA'LI` on the ſite of *Srirangapattana*; and conſidering the injury, which the univerſe would ſuſtain by her concealment, ſhe appeared in the character of RA'JARA'JE'SWARI`, and in the form of a damſel more lovely than *Apſaras*, on the banks of a river ſince named *Cálì*. There at length he ſaw and approached her in the character of RA'JARA'JE'SWARA, and in the ſhape of a beautiful youth; they were ſoon reconciled, and travelled together over the world, promoting the increaſe of animals and vegetables, and inſtructing mankind in agriculture and uſeful arts. At laſt they returned to *Cuſha-dwíp*, and ſettled at a place, which from them was named the *St'hán* of RA'JA-

RA`JE'-

RA'JE'SWARA and RA'JARA'JE'SWARI', and which appears to be the *Nyſa* of *Arabia*, called *Elim* in Scripture, and *El Tor* by modern geographers; but *Al Túr* belongs properly to the interior *dwíp* of *Cuſha*: they reſided long in that ſtation converſing familiarly with men, till the iniquities of later generations compelled them to diſappear; and they have ſince been worſhipped under the titles of ISA'NA, or ISA, and ISA'NI, or ISI'.

SINCE the goddeſs ISIS made her firſt appearance in *Egypt*, that country is called her *nurſing mother* in an inſcription mentioned by DIODORUS, and ſaid to have been found on a pillar in *Arabia*: ſhe was reported by the *Egyptians* to have been *Queen* of that country, and is declared in the *Puráns* to have reigned over *Cuſha*-dwíp *within*, as her conſort has the title, in the *Arabian* inſcription, of *King* OSIRIS; conformably, in both inſtances, to the characters, under which they appeared on the banks of the *Nile*. The place, where I'SI was firſt viſible, became of courſe an object of worſhip; but, as it is not particularly noticed by the Mythologiſts of the weſt, we cannot preciſely aſcertain its ſituation: it was probably one of the places in the Delta, each of which was denominated ISEUM; and, I think, it was the town of ISIS, near *Sebennytus* (*a*), now called *Bha-beit*, where the ruins of a magnificent temple, dedicated to ISIS, are ſtill to be ſeen. As YSIRIS came from the weſtern peninſula of *In-*

(*a*) Tab. Peutinger. Plin. Steph. Byzantium.

dia, he was conſidered in *Egypt* as a foreign divinity, and his temples were built out of the towns.

V. BHAVA, the author of *exiſtence*, and conſort of AMBA', the *Magna Mater* of the weſtern Mythologiſts, had reſolved to ſet mankind an example of performing religious auſterities, and choſe for that purpoſe an *Aranya*, or *uninhabited foreſt*, on the banks of the *Nile*; but AMBA', named alſo BHAVA'NI' and UMA', being uneaſy at his abſence, and gueſſing the place of his retirement, aſſumed the character of ARANYA-DE'VI', or Goddeſs of the Foreſt, and appeared ſporting among the trees at a place called afterwards *Cámavana*, or the Wood of Deſire, from the impreſſion, which her appearance there made on the amorous deity: they retired into an *Atavì*, or impervious foreſt, whence the Goddeſs acquired alſo the title of ATAVI'-DE'VI, and the ſcene of their mutual careſſes had the name of *Bhavátavi-ſt'hána*, which is mentioned in the *Védas*. The place of their ſubſequent reſidence near the *Nile* was denominated *Crírávana*, or the Grove of Dalliance; and that, where BHAVA was interrupted in his devotions, was at firſt called *Bhavaſth'án*, and ſeems to be the celebrated *Bubaſtos*, or, in the oblique caſe, *Bubaſton*, peculiarly ſacred to DIANA, the Goddeſs of Woods: from *Bhavátavì*, which was at ſome diſtance from the *Nile*, in the midſt of an impervious foreſt, the *Greeks* made *Butoi* in the oblique caſe, whence they formed *Buto* and *Butús*; and there alſo ſtood a famous temple of DIANA. The ſituation of *Crírávana* cannot

cannot be ſo eaſily aſcertained; but it could not have been far from the two laſt-mentioned places, and was probably in the Delta, where we find a moſt diſtinguiſhed temple of VENUS at *Aphroditopolis* (*a*), now *Atar-bekhi*, which, according to STEPHANUS of *Byzantium*, was at no great diſtance from *Atribi*: the goddeſs had, indeed, laid aſide the character of DIANA, when BHAVA perceived her, and aſſumed that of BHAVA'NI, or VENUS. The three places of worſhip here mentioned were afterwards continually viſited by numerous pilgrims, whom the *Brahmánda-purán*, from which the whole fable is extracted, pronounces entitled to delight and happineſs both in this world and the next.

BHAVE'SWARA ſeems to be the BUSIRIS of *Egypt*; for STRABO aſſerts, poſitively, that no *Egyptian* king bore that name, though altars, on which men were anciently ſacrificed, were dedicated to BUSIRIS, and the human victims of the *Hindus* were offered to the conſort of BHAVE'SWARA. The *Naramédha*, or *ſacrifice of a man*, is allowed by ſome ancient authorities; but, ſince it is prohibited, under pain of the ſevereſt torture in the next world, by the writers of the *Bràhma*, of the *A'ditya-purán*, and even of the *Bhágavat* itſelf, we cannot imagine, that any *Bráhmen* would now officiate at ſo horrid a ceremony; though it is aſſerted by ſome, that the *Pámaras*, or *Pariar* nations, in different parts of *India*, diſregard the prohibition, and that the *Carbaras*, who were allowed

(*a*) Herod. B. 2. C. 42.

by PARAS'U RA'MA to ſettle in the *Cóncan*, to ſacrifice a man, in the courſe of every generation, to appeaſe the wrath of RE'NUCA'-DE'VI`.

BEFORE we quit the ſubject of *Atavì*, we muſt add two legends from the *Bráhmánda*, which clearly relate to *Egypt*. A juſt and brave king, who reigned on the borders of *Himálaya*, or *Imaus*, travelled over the world to deſtroy the robbers, who then infeſted it; and, as he uſually ſurpriſed them by *night*, he was ſurnamed NACTAMCHARA: to his ſon NIS'A'CHARA, whoſe name had the ſame ſignification, he gave the kingdom of *Barbara* near the Golden Mountains, above *Syene*; and, NISA'CHARA followed at firſt the example of his father, but at length grew ſo inſolent as to contend with INDRA, and oppreſſed both *Dévas* and *Dánavas*, who had recourſe to ATAVI`-DE'VI` and ſolicited her protection. The goddeſs adviſed them to lie for a time concealed in *Swerga*, by which we muſt here underſtand the *mountains*; and, when the tyrant raſhly attempted to drive her from the banks of the *Nile*, ſhe attacked and ſlew him: the *Dévas* then returned ſinging her praiſes; and on the ſpot, where ſhe fought with NISA'CHARA, they raiſed a temple, probably a pyramid, which from her was called *Atavi-mandira*. Two towns in *Egypt* are ſtill known to the *Copts* by the names of *Atfi*, *Atfieh*, and *Itfu*; and to both of them the *Greeks* gave that of *Aphrodi-topolis*; the diſtrict round the moſt northerly of them is to this day named *Ibrit*, which M. D'ANVILLE with good reaſon thinks a corruption of APHRO-

DITE;

DITE; but *Atavi-mandír* is *Atfi* to the ſouth of *Alkábirah*, not the *Atfi* or *Itfu* near *Thebes*, which alſo is mentioned in the *Puránas*, and ſaid to have ſtood in the foreſts of *Tapas*.

ANOTHER title of the Goddeſs was ASHTA'RA', which ſhe derived from the following adventure. VIJAYA'SWA, or *victorious on horſeback*, was a virtuous and powerful king of the country round the *Niſhadha* mountains; but his firſt miniſter, having revolted from him, collected an army of *Mléch'has* in the hills of *Gandha-mádan*, whence he deſcended in force, gave battle to his maſter, took him priſoner, and uſurped the dominion of his country. The royal captive, having found means to eſcape, repaired to the banks of the *Cálì*, and, fixing eight ſharp iron ſpikes in a circle at equal diſtances, placed himſelf in the centre, prepared for death, and reſolved to perform the moſt rigorous acts of devotion. Within that circle he remained a whole year, at the cloſe of which the Goddeſs appeared to him, iſſuing like a flame from the eight iron points; and, preſenting him with a weapon, called *Aſtárá-mudgara*, or a ſtaff armed with eight ſpikes fixed in an iron ball, ſhe aſſured him, that all men, who ſhould ſee that ſtaff in his hand, muſt either ſave themſelves by precipitate flight, or would fall dead and mangled on the ground. The king received the weapon with confidence, ſoon defeated the uſurper, and erected a pyramid in honour of the goddeſs, by the name of ASHTA'RA'-DEVI': the writer of the *Purána* places it near the *Cálì* river

in the woods of *Tapas*: and adds, that all ſuch, as viſit it, will receive aſſiſtance from the goddeſs for a whole year. *Aſhtan* means *eight*, and the word *ára* properly ſignifies the *ſpoke of a wheel*, yet is applied to any thing reſembling it; but, in the popular *Indian* dialects, *aſhta* is pronounced *átt*; and the appearance, which STRABO mentions, of the goddeſs APHRODITE under the name of ATTARA, muſt, I think, be the ſame with that of ASHTA'RA: the *Aſhtaroth* of the *Hebrews*, and the old *Perſian* word *aſtárah*, now written *ſitárah*, (or a *ſtar with eight rays*) are moſt probably derived from the two *Sanſcrit* words. Though the place, where VIJAYA'SWA raiſed his pyramid, or temple, was named *Aſhtáráſt'hán*, yet, as the goddeſs, to whom he inſcribed it, was no other than ATAVI`-*dévi*, it has retained among the *Copts* the appellation of *Aſi*, or *Atfu*, and was called *Aphroditopolis* by the *Greeks*: it is below *Akhmim* on the weſtern bank of the *Nile*.

VI. AMONG the legends concerning the tranſformation of DE'VI, or Φύσις πολύμορφος we find a wild aſtronomical tale in the *Náſatya Sanhità*, or hiſtory of the *Indian* CASTOR and POLLUX. In one of her *forms*, it ſeems, ſhe appeared as PRABHA', or Light, and aſſumed the ſhape of *Aſwinì*, or a *Mare*, which is the firſt of the lunar manſions: the Sun approached her in the form of a *horſe*, and he no ſooner had touched her noſtrils with his, than ſhe conceived *the twins*, who, after their birth, were called *Aſwiní-cumárau*, or the *two ſons* of ASWINI'. Being left by their parents, who knew their deſtiny,

deſtiny, they were adopted by BRAHMA', who intruſted them to the care of his ſon DACSHA; and, under that ſage preceptor, they learned the whole *Ayurvéda*, or ſyſtem of medicine: in their early age they travelled over the world performing wonderful cures on gods and men; and they are generally painted on horſeback, in the forms of beautiful youths, armed with javelins. At firſt they reſided on the *Cula* mountains near *Colchis*; but INDRA, whom they had inſtructed in the ſcience of healing, gave them a ſtation in *Egypt* near the river *Cálì*, and their new abode was from them called *Aſwiſt'hán*: as medicated baths were among their moſt powerful remedies, we find near their ſeat a pool, named *Abhimatada*, or *granting what is deſired*, and a place called *Rúpa-yauvana-ſt'hala*, or the *land of beauty and youth*. According to ſome authorities, one of them had the name of 'ASWIN, and the other of CUMA'R, one of NA'SATYA, the other of DASRA; but, by the better opinion, thoſe appellations are to be uſed in the dual number, and applied to them both: they are alſo called ASWANA'SAU, or ASWACANA'SAU, becauſe their mother conceived them by her *noſtrils*; but they are conſidered as united ſo intimately, that *each ſeems either*, and they are often held to be one individual deity. As twin-brothers, the two DASRAS, or CUMA'RAS, are evidently the *Dioſcori* of the *Greeks*; but, when repreſented as an individual, they ſeem to be ÆSCULAPIUS, which my *Pandit* ſuppoſes to be ASWICULAPA, or *Chief of the race of Aſwi*: that epithet might,

indeed,

indeed, be applied to the Sun; and ÆSCULAPIUS, according to ſome of the weſtern Mythologiſts, was a form of the Sun himſelf. The adoption of the twins by BRAHMA', whoſe favourite bird was the phœnicopteros, which the *Europeans* changed into a ſwan, may have given riſe to the fable of LEDA; but we cannot wonder at the many diverſities in the old mythological ſyſtem, when we find in the *Puránas* themſelves very different genealogies of the ſame divinity, and very different accounts of the ſame adventure.

ÆSCULAPIUS, or ASCLEPIUS, was a ſon of APOLLO, and his mother, according to the *Phenicians*, was a goddeſs, that is, a form of DE'VI': he too was abandoned by his parents, and educated by AUTOLAUS, the ſon of ARCAS *(a)*. The *Aſwiculapas*, or *Aſclepiades*, had extenſive ſettlements in *Theſſaly* *(b)*, and, I believe, in *Meſſenia*. The word *Aſwinì*, ſeems to have given a name to the town of *Aſphynis*, now *Aſfun*, in Upper *Egypt*; for *Aſwa*, a *horſe*, is indubitably changed by the *Perſians* into *Aſb*, or *Aſp*; but *Aſwi-ſt'hán* was probably the town of *Abydus* in the *Thebais*; and might have been ſo named from *Abhida*, a contraction of *Abhimatada*; for STRABO informs us, that it was anciently a very large city, the ſecond in *Egypt* after *Thebes*, that it ſtood about ſeven miles and a half to the weſt of the *Nile*; that a celebrated temple of OSIRIS was near it, and a magnificent edifice in it, called the

(*a*) Pauſan. B. 6. C. 23. (*b*) Pauſan. B. 8. C. 25.

palace

palace of MEMNON; that it was famed alſo for a well, or pool of water, with winding ſteps all round it; that the ſtructure and workmanſhip of the reſervoir were very ſingular, the ſtones uſed in it of an aſtoniſhing magnitude, and the ſculpture on them excellent (*a*). HERODOTUS inſiſts, that the names of the DIOSCURI were unknown to the *Egyptians*; but, ſince it is poſitively aſſerted in the *Puránas*, that they were venerated on the banks of the *Nile*, they muſt have been revered, I preſume, in *Egypt* under other names: indeed, HARPOCRATES and HALITOMENION, the twin-ſons of OSIRIS and ISIS, greatly reſemble the DIOSCURI of the *Grecian* Mythologiſts.

VII. BEFORE we enter on the next legend, I muſt premiſe, that *í'da* pronounced *íra*, is the root of a *Sanſcrit* verb, ſignifying *praiſe*, and ſynonymous with *íla*, which oftener occurs in the *Véda*: the *Rigvéda* begins with the phraſe *Agnim ílé*, or *I ſing praiſe to fire.* VISHṆU then had two warders of his ethereal palace, named JAYA and VIJAYA, who carried the pride of office to ſuch a length, that they inſulted the ſeven *Maharſhis*, who had come, with SANACA at their head, to preſent their adorations; but the offended *Riſhis* pronounced an imprecation on the inſolent warders, condemning them to be *adhóyóni*, or *born below*, and to paſs through three mortal forms before they could be re-admitted to the divine preſence: in conſe-

(*a*) Strabo, B. 9. p. 434, 438.

quence

quence of this execration, they firſt appeared on earth as HIRANYA'CSHA, or *Golden-eyed*; and HIRANYACASIPU, or *Clad in gold*; ſecondly, as RAVA'NA and CUMBHACARNA, and, laſtly, as CANSA and SIS'UPA'LA.

IN their firſt appearance, they were the twinſons of CASYAPA and DITI: before their birth, the body of their mother blazed like the ſun, and the *Dévatas*, unable to bear its exceſſive heat and *light*, retired to the banks of the *Cálì*, reſolving to lie concealed, till ſhe was delivered; but the term of her geſtation was ſo long, and her labour ſo difficult, that they remained a thouſand years near the holy river employed in acts of devotion. At length DE'VI' appeared to them in a new character, and had afterwards the title of I'DI'TA, or I'LITA', becauſe ſhe was *praiſed* by the Gods in their hymns, when they implored her aſſiſtance in the delivery of DITI: ſhe granted their requeſt, and the two *Daityas* were born; after which I'LITA'-DE'VI aſſured mankind, that any woman, who ſhould fervently invoke her in a ſimilar ſituation, ſhould have immediate relief. The *Dévas* erected a temple in the place, where ſhe made herſelf viſible to them, and it was named the *ſt'hán* of IDITA' or I'LITA'; which was probably the town of *Idithya* or *Ilithya* in Upper *Egypt*; where ſacred rites were performed to EITITHYA, or ELEUTHO, the LUCINA of the *Latians*, who aſſiſted women in labour: it ſtood cloſe to the *Nile* oppoſite to Great *Apollonopolis*, and ſeems to be *Leucothea* of PLINY. This god-

deſs

deſs is now invoked in *India* by women in child-bed, and a burnt offering of certain perfumes is appropriated to the occaſion.

VIII. We read in the *Mahad-himálaya-c'han'da*, that, after a deluge, from which very few of the human race were preſerved, men became ignorant and brutal, without arts or ſciences, and even without a regular language; that part of *Sanc'ha-dwíp* in particular was inhabited by various tribes, who were perpetually diſputing; but that 'Iswara deſcended among them, appeaſed their animoſities, and formed them into a community of citizens *mixed* without invidious diſtinctions; whence the place, where he appeared, was denominated *Miſra-ſt'hán*; that he ſent his conſort Va'ge'swari', or the Goddeſs of Speech, to inſtruct the riſing generations in arts and languages; for which purpoſe ſhe alſo viſited the *dwíp* of Cusha. Now the ancient city of Misra was *Memphis*; and, when the ſeat of government was transferred to the oppoſite ſide of the river, the new city had likewiſe the name of *Miſr*, which it ſtill retains; for *Alkáhirah*, or the Conquereſs, vulgarly *Cairo*, is merely an *Arabick* epithet.

Va'gi'swara, or Va'gi'sa' commonly pronounced Ba'gi'swar and Ba'gi's means the Lord of *Speech*; but I have ſeen only one temple dedicated to a god with that title: it ſtands at *Gangápur*, formerly *Deh-terea*, near *Banáres*, and appears to be very ancient: the image of Va'gi'swara, by the name of Siro'-de'va, was brought from the weſt by a grandſon of

Ce'tu-

CE'TU-MISRA deſcended from GAUTAMA, together with that of the God's conſort and ſiſter, vulgarly named BASSARI; but the *Bráhmens* on the ſpot informed me, that her true name was BA'GI'SWARI'. The preciſe meaning of SIRO'DE'VA is not aſcertained: if it be not a corruption of SRI'DE'VA, it means the God of the *Head*; but the generality of *Bráhmens* have a ſingular diſlike to the deſcendants of GAUTAM, and object to their modes of worſhip, which ſeem, indeed, not purely *Indian*. The prieſts of BA'GI'SWARA, for inſtance, offer to his conſort a lower mantle with a red fringe and an earthen pot ſhaped like a coronet: to the god himſelf they preſent a vaſe full of arak; and they even ſacrifice a hog to him, pouring its blood before the idol, and reſtoring the carcaſe to its owner; a ceremony which the *Egyptians* performed in honour of BACCHUS OSIRIS, whom I ſuppoſe to be the ſame deity, as I believe the *Baſſarides* to have been ſo named from *Baſſari*. Several demigods (of whom CICERO reckons five) (*a*) had the name of BACCHUS; and it is not improbable, that ſome confuſion has been cauſed by the reſemblance of names: thus BA'GI'SWARA was changed by the *Greeks* into BACCHUS OSIRIS; and, when they introduced a foreign name with the termination of a caſe in their own tongue, they formed a nominative from it; hence from BHAGAWA'N alſo they firſt made BACCHON, and afterwards BACCHOS; and, partly from that ſtrange

(*a*) De Nat. Deor.

care-

carelessness conspicuous in all their inquiries, partly from the reserve of the *Egyptian* priests, they melted the three divinities of *Egypt* and *India* into one, whom they miscalled OSIRIS. We have already observed, that YSIRIS was the truer pronunciation of that name, according to HELANICUS; though PLUTARCH insists, that it should be SIRIS or SIRIUS: but YSIRIS, or ISWARA, seems in general appropriated to the incarnations of MAHA'DE'VA, while SIRIS or SIRIUS was applied to those of VISHNU.

IX. WHEN the *Pándavas*, according to the *Vrihad-haima*, wandered over the world, they came to the banks of the *Cálì* river in *Sanc'ha-dwíp*, where they saw a three-eyed man sitting with kingly state, surrounded by his people and by animals of all sorts, whom he was instructing in several arts according to their capacities: to his human subjects he was teaching agriculture, elocution, and writing. The descendants of PANDU, having been kindly received by him, related their adventures at his request; and he told them in return, that, having quarrelled in the mansion of BRAHMA' with DACSHA his father in law, he was cursed by MENU, and doomed to take the form of a *Mánava*, or *man*, whence he was named on earth AMANE'SWARA; that his faithful consort transformed herself into the river *Cálì*, and purified his people, while he guided them with the staff of empire and gave them instruction, of which he found them in great need. The place, where he resided, was called *A'mané-*

swara-

ſwara-ſt'hán, or the ſeat of A'MAN or A'MON, which can be no other than the *Amonno* of Scripture, tranſlated *Dioſpolis* by the Seventy interpreters; but it was *Dioſpolis*, between the canals of the Delta, near the ſea and the lake *Manzalè*, for the Prophet NAHUM (*a*) deſcribes it as a town *ſituated among rivers, with waters round about it, and the ſea for its ramparts*; ſo that it could not be either of the towns, named alſo *Dioſpolis*, in Upper *Egypt*; and the *Hindu* author ſays expreſsly, that it lay to the north of *Himádri*.

HAVING before declared my opinion, that the *Noph* of the three greater Prophets was derived from *Nabhas*, or the ſky, and was properly called *Nabha-ìſwara-ſt'hán*, *Nabha-ſt'hán*, I have little to add here: HOSEA once calls it *Moph* (*b*), and the *Chaldean* paraphraſt, *Maphes*; while *Rabbi* KIMCHI aſſerts, that *Moph* and *Noph* were one and the ſame town: the Seventy always render it *Memphis*, which *Copts* and *Arabs* pronounce *Menuf* or *Menf*; and, though I am well aware, that ſome travellers and men of learning deny the modern *Menf* to be on the ſite of *Memphis*, yet, in the former ſection, I have given my reaſons for diſſenting from them, and obſerved, that *Memphis* occupied a vaſt extent of ground along the *Nile*, conſiſting in fact of ſeveral towns or diviſions, which had become contiguous by the acceſſion of new buildings. May not the words *Noph* and *Menf* have been taken from *Nabha*

(*a*) Ch. 3. v. 8. (*b*) Ch. 9. v. 6.

and

and *Mánava*, ſince *Nabhómánava*, as a title of ISWARA, would ſignify the *celeſtial man?* The *Egyptian* prieſts had nearly the ſame ſtory, which we find in the *Puráns*; for they related, that the ocean formerly reached to the ſpot, where *Memphis* was built by king MINES, MINAS, or MINEVAS, who forced the ſea back by altering the courſe of the *Nile*, which, depoſiting its mud in immenſe quantities, gradually formed the *Delta*.

DIOSPOLIS, diſtinguiſhed by the epithet *great*, was a name of *Thebes*, which was alſo called the City of the Sun (*a*), from a celebrated temple dedicated to that luminary, which I ſuppoſe to be *Súryéſwara-ſt'hán* of the old *Hindu* writers: the following legend concerning it is extracted from the *Bhájcara-máhátmya*. The ſon of SO'MARA'JA, named PUSHPACE'TU, having inherited the dominions of his father, neglected his publick duties, contemned the advice of his miniſters, and abandoned himſelf to voluptuouſneſs; till BHI'MA, ſon of PA'MARA, (or of an *outcaſt*) deſcended from the hills of *Níládri*, and laid ſiege to his metropolis: the prince, unable to defend it, made his eſcape, and retired to a wood on the banks of the *Cálì*. There, having bathed in the ſacred river, he performed penance for his former diſſolute life, ſtanding twelve days on one leg, without even taſting water, and with his eyes fixed on the Sun; the regent of which appeared to him in the character of SU'RYE'SWARA,

(*a*) Diod. Sic. B. 2. c. 1.

commanding him to declare what he moſt deſired. "Grant me *mócſha*, or beatitude," ſaid PUSHPACE'TU, proſtrating himſelf before the deity; who bade him be patient, aſſured him that his offences were expiated, and promiſed to deſtroy his enemies with intenſe heat, but ordered him to raiſe a temple, inſcribed to SU'RYE'SWARA, on the very ſpot where he then ſtood, and declared, that he would efface the ſins of all ſuch pilgrims, as ſhould viſit it with devotion: he alſo directed his votary, who became, after his reſtoration, a virtuous and fortunate monarch, to celebrate a yearly feſtival in honour of SU'RYA on the ſeventh lunar day in the bright half of *Mágha*. We need only add, that *Heliopolis* in lower *Egypt*, though a literal tranſlation of *Súrya-ſt'hán*, could not be the ſame place, as it was not on the banks of the *Nile*.

X. ONE of the wildeſt fictions, ever invented by Mythologiſts, is told in the *Pádma* and the *Bhágavat*; yet we find an *Egyptian* tale very ſimilar to it. The wife of CA'S'YA, who had been the *guru*, or ſpiritual guide, of CRISHNA, complained to the incarnate God, that the ocean had ſwallowed up her children near the plain of *Prabháſa*, or the weſtern coaſt of *Gurjara*; now called *Gujarat*; and ſhe ſupplicated him to recover them. CRISHNA haſtened to the ſhore, and, being informed by the ſea-god, that SANC'HA'SURA, or PA'NCHAJANYA, had carried away the children of his preceptor, he plunged into the waves, and ſoon arrived at *Cuſha-dwíp*, where he inſtructed the *Cutila-céſas* in the whole ſyſtem of religious

religious and civil duties, cooled and embelliſhed the peninſula, which he found ſmoking from the various conflagrations which had happened to it, and placed the government of the country on a ſecure and permanent baſis: he then diſappeared; and, having diſcovered the haunt of SANC'HA'SURA, engaged and ſlew him, after a long conflict, during which the ocean was violently agitated and the land overflowed; but, not finding the *Bráhmen's* children, he tore the monſter from his ſhell, which he carried with him as a memorial of his victory, and uſed afterwards in battle by way of a trumpet. As he was proceeding to *Varáha-dwíp*, or *Europe*, he was met by VARUNA, the chief God of the Waters, who aſſured him poſitively, that the children of CA'S'YA were not in his domains: the preſerving power then deſcended to *Yamapurì*, the infernal city, and, ſounding the ſhell *Pánchajanya*, ſtruck ſuch terrour into YAMA, that he ran forth to make his proſtrations, and reſtored the children, with whom CRISHNA returned to their mother.

NOW it is related by PLUTARCH *(a)*, that GARMATHONE, queen of *Egypt*, having loſt her ſon, prayed fervently to ISIS, on whoſe interceſſion OSIRIS deſcended to the ſhades and reſtored the prince to life; in which fable OSIRIS appears to be CRISHNA, the *black* divinity: *Garmatho*, or *Garbatho*, was the name of a hilly diſtrict, bordering on the land of the *Troglodytes*, or *Sanc'háſuras*; and *Ethio-*

(*a*) On Rivers, *art.* Nile.

pia was in former ages called *Egypt*. The flood in that country is mentioned by CEDRENUS, and ſaid to have happened fifty years, after CECROPS, the firſt king of *Athens*, had begun his reign: *Abyſſinia* was laid waſte by a flood, according to the Chronicle of *Axum*, about 1600 years before the birth of CHRIST (*a*); and CECROPS, we are told, began to reign 1657 years before that epoch; but it muſt be confeſſed, that the chronology of ancient *Greece* is extremely uncertain.

XI. HAVING before alluded to the legends of GUPTA and CARDAMA, we ſhall here ſet them down more at large, as they are told in the *Puránas*, entitled *Brahmánda* and *Scanda*, the ſecond of which contains very valuable matter concerning *Egypt* and other countries in the weſt. SU'RYA having directed both Gods and men to perform ſacred rites in honour of VISHNU, for the purpoſe of counteracting the baneful influence of SANI, they all followed his directions, except MA'HADE'VA, who thought ſuch homage inconſiſtent with his exalted character; yet he found it neceſſary to lie for a time *concealed*, and retired to *Barbara* in *Sanc'ha-dwíp*, where he remained ſeven years *hidden* in the *mud*, which covered the banks of the *Cálì*: hence he acquired the title of GUPTE'SWARA. The whole world felt the loſs of his vivifying power, which would long have been ſuſpended, if MANDAPA, the ſon of CUSHMANDA, had not fled, to avoid the puniſhment of

(*a*) Bruce's Travels, vol. I. 398.

his

his vices and crimes, into *Cuſha-dwíp*; where he became a ſincere penitent, and wholly devoted himſelf to the worſhip of MAHA'DE'VA, conſtantly ſinging his praiſe and dancing in honour of him: the people, ignorant of his former diſſolute life, took him for a holy man, and loaded him with gifts, till he became a chief among the votaries of the *concealed* God, and at length formed a deſign of reſtoring him to light. With this view he paſſed a whole night in *Cardama-ſt'hán*, chanting hymns to the mighty power of deſtruction and renovation, who, pleaſed with his piety and his muſick, ſtarted from the *mud*, whence he was named CARDAME'-SWARA, and appeared openly on earth; but, having afterwards met SANAISCHARA, who ſcornfully exulted on his own power *in compelling the Lord of three Worlds to conceal himſelf in a fen*, he was abaſhed by the taunt, and aſcended to his palace on the top of *Cailáſa*.

GUPTE'SWARA-STHAN, abbreviated into *Gupta*, on the banks of the *Nile*, is the famed town *Coptos*, called *Gupt* or *Gypt* to this day, though the *Arabs*, as uſual, have ſubſtituted their *káf* for the true initial letter of that ancient word: I am even informed, that the land of *Egypt* is diſtinguiſhed in ſome of the *Puránas* by the name of *Gupta-ſt'hán*; and I cannot doubt the information, though the original paſſages have not yet been produced to me. Near *Gupta* was *Cardamaſt'halì*, which I ſuppoſe to be *Thebes*, or part of it; and CADMUS, whoſe birth-place it was, I conceive to be ISWARA, with the

title CARDAMA; who invented the *ſyſtem of letters*, or at leaſt arranged them as they appear in the *Sanſcrit* grammars: the *Greeks*, indeed, confounded CARDAME'SWARA with CARDAMA, father of VARUNA, who lived on the coaſt of *Aſia*; whence CADMUS is by ſome called an *Egyptian*, and, by others, a *Phenician*; but it muſt be allowed, that the writers of the *Puránas* alſo have cauſed infinite confuſion, by telling the ſame ſtory in many different ways; and the two CARDAMAS may, perhaps, be one and the ſame perſonage.

"CADMUS was born, ſays DIODORUS (*a*), at *Thebes* "in *Egypt*: he had ſeveral ſons, and a daughter "named SEMELE, who became pregnant, and, in "the *ſeventh* month, brought forth an imperfect "male child, greatly reſembling OSIRIS; whence "the *Greeks* believed, that OSIRIS was the ſon of "CADMUS, and SEMELE." Now I cannot help believing, that OSIRIS of *Thebes* was ISWARA ſpringing, after his concealment for *ſeven* years, from the mud (*Cardama*) of the river *Syámalà*, which is a *Pauranic* name for the *Nile*: whatever might have been the grounds of ſo ſtrange a legend, it probably gave riſe to the popular *Egyptian* belief, that the human race were produced from the mud of that river; ſince the appearance of CARDAME'SWARA revivified nature, and repleniſhed the earth with plants and animals.

XII. THE next legend is yet ſtranger, but not

(*a*) B. 1. C. 13.

more

more abſurd than a ſtory, which we ſhall find among the *Egyptians*, and which in part reſembles it. MAHA'DE'VA and PARVATI` were playing with dice at the ancient game of *Chaturanga*, when they diſputed and parted in wrath; the goddeſs retiring to the foreſt of *Gaurì*, and the god repairing to *Cuſhadwíp*: they ſeverally performed rigid acts of devotion to the Supreme Being; but the fires, which they kindled, blazed ſo vehemently, as to threaten a general conflagration. The *Dévas* in great alarm haſtened to BRAHMA', who led them to MAHA'DE'VA, and ſupplicated him to recal his conſort; but the wrathful deity only anſwered, that ſhe muſt come by her own free choice: they accordingly diſpatched GANGA', the river goddeſs, who prevailed on PARVATI` to return to him on condition that his love for her ſhould be reſtored. The celeſtial mediators then employed CA'MA-DE'VA, who wounded SIVA with one of his flowery arrows; but the angry divinity reduced him to aſhes with a flame from his eye: PA'RVATI` ſoon after preſented herſelf before him in the form of a *Ciratì*, or daughter of a mountaineer, and, ſeeing him enamoured of her, reſumed her own ſhape. In the place where they were reconciled, a grove ſprang up, which was named *Cámavana*; and the relenting god, in the character of CA'ME'SWARA, conſoled the afflicted RETI, the widow of CA'MA, by aſſuring her, that ſhe ſhould rejoin her huſband, when he ſhould be born again in the form of PRADYUMNA, ſon of CRISHNA, and ſhould put SAMBARA to death. This favourable

prediction was in due time accompliſhed; and PRADYUMNA having ſprung to life, he was inſtantly ſeized by the Demon 'SAMBARA, who placed him in a cheſt, which he threw into the ocean; but a large fiſh, which had ſwallowed the cheſt, was caught in a net, and carried to the palace of a tyrant, where the unfortunate RETI had been compelled to do menial ſervice: it was her lot to open the fiſh, and, ſeeing an infant in the cheſt, ſhe nurſed him in private, and educated him till he had ſufficient ſtrength to deſtroy the malignant SAMBARA. He had before conſidered RETI as his *mother*; but, the minds of them both being irradiated, the prophecy of MAHA'DE'VA was remembered, and the god of Love was again united with the goddeſs of Pleaſure. One of his names was PUSHPADHANVA, or *with a flowery bow*; and he had a ſon VISVADHANVA, from whom VIJAYADHANVA, and CIRTIDHANVA lineally ſprang; but the two laſt, with whom the race ended, were ſurnamed CAUN'APA, for a reaſon which preſently ſhall be diſcloſed.

VISVADHANVA, with his youthful companions, was hunting on the ſkirts of HIMA'LAYA, where he ſaw a white elephant of an amazing ſize, with four tuſks, who was diſporting himſelf with his females: the prince imagined him to be AIRA'VATA, the great elephant of INDRA and ordered a circle to be formed round him; but the noble beaſt broke through the toils, and the hunters purſued him from country to country, till they came to the burning ſands of *Barbara*, where his courſe was ſo much impeded,

impeded, that he assumed his true shape of a *Rácshasa*, and began to bellow with the sound of a large drum, called *dundu*, from which he had acquired the name of DUNDUBHI. The son of CAMA, instead of being dismayed, attacked the giant, and, after an obstinate combat, slew him; but was astonished on seeing a beautiful youth rise from the bleeding body, with the countenance and form of a *Gandharva*, or celestial quirister, who told him, before he vanished, that "he had been expelled "for a time from the heavenly mansions, and, as "a punishment for a great offence, had been con- "demned to pass through a mortal state in the shape "of a giant, with a power to take other forms; "that his crime was expiated by death, but that the "prince deserved, and would receive, chastisement, "for molesting an elephant, who was enjoying in- "nocent pleasures." The place, where the white elephant resumed the shape of a *Racshasa*, was called *Rácshasa-st'hán*; and that, where he was killed, *Dandubhi-mára-st'hán*, or *Rácshasa-mócshana*, because he there acquired *mócsha*, or a release from his mortal body: it is declared in the *Uttara-charitra*, that a pilgrimage to those places, with the performance of certain holy rites, will ever secure the pilgrims from the dread of giants and evil spirits.

CANTACA, the younger brother of DUNDUBHI, meditated vengeance, and assuming the character of a *Brahmen*, procured an introduction to VISVADHANWA as a person eminently skilled in the art of cookery: he was accordingly appointed chief cook,

and,

and, a number of *Brâhmens* having been invited to a ſolemn entertainment, he ſtewed a *cun'apa* or *corpſe*, (ſome ſay *putrid fiſh*) and gave it in ſoup to the gueſts; who, diſcovering the abominable affront, were enraged at the king, telling him, that he ſhould live twelve years as a night-wanderer feeding on *cun'apas*, and that *Caunapa* ſhould be the ſurname of his deſcendants: ſome add, that, as ſoon as this curſe was pronounced, the body of VISVADHANWA became feſtering and ulcerous, and that his children inherited the loathſome diſeaſe.

WE find clear traces of this wild ſtory in *Egypt*; which from CA'MA was formerly named *Chemia*, and it is to this day known by the name of *Chemi*, to the few old *Egyptian* families, that remain: it has been conjectured, that the more modern *Greeks* formed the word *Chemia* from this name of *Egypt*, whence they derived their firſt knowledge of *Chemiſtry*. The god CAIMIS was the ſame, according to PLUTARCH, with ORUS the Elder, or one of the ancient APOLLOS; but he is deſcribed as very young and beautiful, and his conſort was named RHYTIA; ſo that he bears a ſtrong reſemblance to CA'MA, the huſband of RETI, or the CUPID of the *Hindus*: there were two Gods named CUPID, ſays ÆLIAN (*a*), the elder of whom was the ſon of LUCINA, and the lover, if not the huſband, of VENUS: the younger was her ſon. NOW SMU or TYPHON, ſays HERODOTUS, wiſhed to deſtroy ORUS, whom LATONA con-

(*a*) B. 14. C. 28.

cealed

cealed in a grove of the iſland *Chemmis*, in a lake near *Butus*; but SMU, or SAMBAR, found means to to kill him, and left him in the waters, where ISIS found him and reſtored him to life (*a*). ÆLIAN ſays, that the Sun, a form of OSIRIS, being diſpleaſed with CUPID, threw him into the ocean, and gave him a ſhell for his abode: SMU, we are told, was at length defeated and killed by ORUS. We have ſaid, that CA'MA was born again in this lower world, or became *Adhóyóni*, not as a puniſhment for his offence, which that word commonly implies, but as a mitigation of the chaſtiſement, which he had received from ISWARA, and as a favour conferred on him in becoming a ſon of VISHNU: this may, therefore, be the origin both of the name and the ſtory of ADONIS; and the yearly lamentations of the *Syrian* damſels may have taken riſe from the ditties chanted by RETI, together with the *Apſaraſes*, or nymphs, who had attended CA'MA, when he provoked the wrath of MAHA'DE'VA: one of the ſweeteſt meaſures in *Sanſcrit* proſody has the name of *Reti vilápa*, or the *dirge* of RETI.

IN the only remaining accounts of *Egyptian* Mythology, we find three kings of that country, named CAMEPHIS, which means in *Coptick*, according to JABLONSKI, the guardian divinity of *Egypt* (*b*): the hiſtory of thoſe kings is very obſcure; and whether they have any relation to the three deſcendants of CA'MA, I cannot pretend to determine. The *Cau-*

(*a*) Diod. Sic. B. 14. (*b*) See Alphab. Tibet. p. 145.

napas

napas appear to be the Νέκυες ἡμίθεοι ſuppoſed to have reigned in *Egypt*; for we learn from SYNCELLUS (*a*), that the *Egyptians* had a ſtrange tale concerning a dynaſty of *dead men*; that is, according to the *Hindus*, of men afflicted with ſome ſphacelous diſorder, and, moſt probably, with *Elephantiaſis*. The ſeat of CUNAPA ſeems to have been *Canobus*, or *Canopus*, not far from *Alexandria*: that CANOPUS died there of a loathſome diſeaſe, was aſſerted by the *Greek* Mythologiſts, according to the writer of the *Great Etymological Dictionary* under the word Ἑλένειον; and he is generally repreſented in a black ſhroud, with a cap cloſely fitted to his head, as if his dreſs was intended to conceal ſome offenſive malady; whence the potters of *Canopus* often made pitchers with covers in the form of a cloſe cap. His tomb was to be ſeen at *Helenium*, near the town which bore his name; but that of his wife (who, according to EPIPHANIUS, was named CUMENUTHIS) was in a place called *Menuthis*, at the diſtance of two ſtadia. There were two temples at *Canopus*; the more ancient inſcribed to HERCULES, which ſtood in the ſuburbs (*b*), and the more modern, but of greater celebrity, raiſed in honour of SERAPIS (*c*). Now there ſeems to be no ſmall affinity between the characters of DUNDHU and ANTÆUS; of VISVADHANWA and HERCULES; many heroes of antiquity (CICERO reckons up *ſix*,

(*a*) p. 40 cited by Mr. BRYANT.

(*b*) Herod. B. 2. (*c*) Strabo. B. 17.

and

and others *forty-three*, ſome of whom were peculiar to *Egypt*) had the title of HERCULES; and the *Greeks*, after their faſhion, aſcribed to one the mighty achievements of them all. ANTÆUS was, like DUNDHU, a favourite ſervant of OSIRIS, who intruſted part of *Egypt* to his government; but, having in ſome reſpect miſbehaved, he was depoſed, abſconded, and was hunted by HERCULES, through every corner of *Africa*: hence I conclude, that *Dandhu-mára-ſt'hán* was the town, called *Anteu* by the *Egyptians*, and *Antæopolis* by the *Greeks*, where a temple was raiſed and ſacrifices made to ANTÆUS in hope of obtaining protection againſt other demons and giants. *Rácſhaſa-ſt'hán* ſeems to be the *Rhacotis* of the *Greeks*, which CEDRENUS calls in the oblique caſe *Rhakháſtèn*: it ſtood on the ſite of the preſent *Alexandria*, and muſt in former ages have been a place of conſiderable note; for PLINY tells us, that an old king of *Egypt*, named MESPHEES, had erected two obeliſks in it, and that ſome older kings of that country had built forts there, with garriſons in them, againſt the pirates who infeſted the coaſt (*a*). When HERCULES had put on the fatal robe, he was afflicted, like VISVADHANWA', with a loathſome and excruciating diſeaſe, through the vengeance of the dying NESSUS: others relate (for the ſame fable is often differently told by the *Greeks*) that HERCULES was covered with gangrenous ulcers from the

(*a*) Lib. 36. Cap. 9.

venom

venom of the *Lernean ſerpent*, and was cured in *Phenice*, at a place called *Ake* (the *Acco* of Scripture) by the juice of a plant, which abounds both in that ſpot and on the banks of the *Nile* (*a*). The *Greeks*, who certainly migrated from *Egypt*, carried with them the old *Egyptian* and *Indian* legends, and endeavoured (not always with ſucceſs) to appropriate a foreign ſyſtem to their new ſettlements: all their heroes or demigods, named HERACLES by them, and HERCULES by the *Latians*, (if not by the *Æolians*) were ſons of JUPITER, who is repreſented in *India* both by HERA, or SIVA, and by HERI or VISHNU; nor can I help ſuſpecting, that HERCULES is the ſame with HERACULA, commonly pronounced *Hercul*, and ſignifying the *race* of HERA or HERI. Thoſe heroes are celebrated in the concluding book of the *Mahábhárat*, entitled *Herivanſa*; and ARRIAN ſays, that the *Suraſeni*, or people of *Mat'hurà*, worſhipped HERCULES, by whom he muſt have meant CRISHNA and his deſcendants.

IN the *Canopean* temple of SERAPIS, the ſtatue of the god was decorated with a *Cerberus* and a Dragon; whence the learned *Alexandrians* concluded, that he was the ſame with PLUTO: his image had been brought from *Sinope* by the command of one of the *Ptolemies*, before whoſe time he was hardly known in *Egypt*. SERAPIS, I believe, is the ſame with YAMA or PLUTO; and his name ſeems derived

(*a*) Seph. Byzant. under *Ake*.

from

from the compound *Aſrapa*, implying *thirſt of blood*: the ſun in *Bhádra*, had the title of YAMA, but the *Egyptians* gave that of PLUTO, ſays PORPHYRY, to the great luminary near the winter ſolſtice (*a*). YAMA, the regent of hell, has two dogs, according to the *Puránas*, one of them, named CERBURA and SABALA, or *varied*; the other SYA'MA, or *black*; the firſt of whom is alſo called *Tris'iras*, or *with three heads*, and has the additional epithets of *Calmáſha*, *Chitra*, and *Cirmíra*, all ſignifying *ſtained*, or *ſpotted*: in PLINY, the words *Cimmerium* and *Cerberion* ſeem uſed as ſynonymous (*b*); but, however that may be, the CERBURA of the *Hindus* is indubitably the CERBERUS of the *Greeks*. The Dragon of SERAPIS, I ſuppoſe to be the *Séſhanága*, which is deſcribed as in the infernal regions by the author of the *Bhágavat*.

HAVING now cloſed my remarks on the parallel divinities of *Egypt* and *India*, with references to the ancient geography of the countries adjacent to the *Nile*, I cannot end this ſection more properly than with an account of the *Jainas* and the three principal deities of that ſect; but the ſubject is dark, becauſe the *Bráhmens*, who abhor the followers of JINA, either know little of them, or are unwilling to make them the ſubject of converſation: what they have deigned to communicate, I now offer to the ſociety.

TOWARD the middle of the period, named *Pad-*

(*a*) *Cited by* Euſeb. (*b*) Lib. 6. C. 6.

macalpa,

macalpa, there was ſuch a want of rain for many ſucceſſive years, that the greateſt part of mankind periſhed, and BRAHMA' himſelf was grieved by the diſtreſs which prevailed in the univerſe; RIPUNJAYA then reigned in the weſt of *Cuſha-dwíp*, and, ſeeing his kingdom deſolate, came to end his days at *Cás'ì*. Here we may remark, that *Cás'ì*, or *the ſplendid*, (a name retained by PTOLEMY in the word *Caſſidia*) is called *Banáres* by the *Moguls*, who have tranſpoſed two of the letters in its ancient epithet *Váránesì*; a name, in ſome degree preſerved alſo by the *Greeks* in the word *Aornis* on the *Ganges*; for, when old *Cáſi*, or *Caſſidia*, was deſtroyed by BHAGAWAN, according to the *Puránas*, or by BACCHUS, according to DIONYSIUS PERIEGETES, it was rebuilt at ſome diſtance from its former ſite, near a place called *Sivabar*, and had the name of *Váránasì*, or *Aornis*, which we find alſo written *Avernus*: the word *Váránasì* may be taken, as ſome *Bráhmens* have conjectured, from the names of two rivulets, *Varuna* and *Asì*, between which the town ſtands; but more learned grammarians deduce it from *vara*, or *moſt excellent*, and *anas*, or *water*, whence come *Varánasì*, an epithet of *Gangà* and *Váránasì* (formed by PA'NINI's rule) of the city raiſed on her bank. To proceed: BRAHMA' offered RIPUNJAYA the dominion of the whole earth, with *Cáſi* for his metropolis, directing him to collect the ſcattered remains of the human race, and to aid them in forming new ſettlements: telling him, that his name ſhould thenceforth be DIVO'DA'SA, or *Servant of Heaven*. The

wife

wiſe prince was unwilling to accept ſo burdenſome an office, and propoſed as the condition of his acceptance, that the glory, which he was to acquire, ſhould be excluſively his own: and that no *Dévatà*, ſhould remain in his capital: BRAHMA', not without reluctance, aſſented, and even MAHA'DE'VA, with his attendants, left their favourite abode at *Cáſi*, and retired to the *Mandara* hills near the ſource of the *Ganges*. The reign of DIVODAS began with acts of power, which alarmed the Gods; he depoſed the Sun and Moon from their ſeats, and appointed other regents of them, making alſo a new ſort of fire: but the inhabitants of *Cáſi* were happy under his virtuous government. The deities, however, were jealous, and MAHA'DE'VA, impatient to reviſit his beloved city, prevailed on them to aſſume different ſhapes, in order to ſeduce the king and his people. DE'VI' tempted them, without ſucceſs, in the forms of ſixty four *Yóginis*, or female anchorets: the twelve *A'dityas*, or Suns, undertook to corrupt them; but, aſhamed of their failure, remained in the holy town: next appeared GANE'SA, commiſſioned by his father MAHA'DE'VA, in the garb of an *aſtronomer*, attended by others of his profeſſion; and aſſiſted by thirty-ſix *Vainávacis*, or *Gánéſis*, who were his female deſcendants; and by their help he began to change the diſpoſition of the people, and to prepare them for the coming of the three principal deities.

VISHNU came in the character of JINA, inveighing againſt ſacrifices, prayers, pilgrimages, and the

ceremonies prescribed by the *Véda*, and asserting, that all true religion consisted *in killing no creature that had life*: his consort JAYA'DE'VI` preached this new doctrine to her own sex; and the inhabitants of *Cáshi* were perplexed with doubts. He was followed by MAHA'DE'VA, in the form of ARHAN OF MAHIMAN, accompanied by his wife MAHA'MA'NYA, with a multitude of male and female attendants: he supported the tenets of JINA, alledging his own superiority over BRAHMA' and VISHNU, and referring, for the truth of his allegation, to JINA himself, who fell prostrate before him; and they travelled together over the world, endeavouring to spread their heresies. At length appeared BRAHMA' in the figure of BUDDHA, whose consort was named VIJNYA: he confirmed the principles inculcated by his predecessors, and, finding the people seduced, he began, in the capacity of a *Bráhmen*, to corrupt the mind of the king. DIVO'DA'SA listened to him with complacency, lost his dominion, and gave way to MAHA'DE'VA, who returned to his former place of residence; but the deposed king, reflecting too late on his weakness, retired to the banks of the *Gómatì*, where he built a fortress, and began to build a city on the same plan with *Cás'ì*: the ruins of both are still to be seen near *Chanwoc*, about *fourteen* miles above the confluence of the *Gumti* with the *Ganges*, and about twenty to the north of *Benáres*. It is added, that MAHA'DE'VA, having vainly contended with the numerous and obstinate followers of the new doc-

trine,

trine, resolved to exterminate them; and, for that purpose, took the shape of SANCARA, surnamed *Áchárya*, who explained the *Védas* to the people, destroyed the temples of the *Jainas*, caused their books to be burned, and massacred all who opposed him. This tale, which has been extracted from a book, entitled *Sancara-prádur-bhába*, was manifestly invented for the purpose of aggrandizing SANCARA'CHA'RYA, whose exposition of the *Upanishads* and comment on the *Védánta*, with other excellent works, in prose and verse, on the being and attributes of God, are still extant and sedulously studied by the *Védánti* school: his disciples considered him as an incarnation of MAHA'DE'VA; but he tarnished his brilliant character, by fomenting the religious war, in which most of the persecuted *Jainas* were slain or expelled from these parts of *India*; very few of them now remaining in the *Gangetick* provinces, or in the western peninsula, and those few living in penury and ignorance, apparently very wretched, and extremely reserved on all subjects of religion. These heterodox *Indians* are divided into three sects: the followers of JINA we find chiefly dispersed on the borders of *India*; those of BUDDHA, in *Tibet*, and other vast regions to the north and east of it; while those of ARHAN (who are said to have been anciently the most powerful of the three) now reside principally in *Siam* and in other kingdoms of the eastern peninsula. ARHAN is reported to have left impressions of his feet on rocks in very remote countries, as monuments of his very extensive travels: the most remarkable of

them is in the iſland of *Sinhal*, or *Silan*, and the *Siameſe* revere it under the name of *Prapút*, from the *Sanſcrit* word *Prapáda*; but the *Bráhmens* inſiſt that it was made by the foot of RA'VANA. Another impreſſion of a foot, about two cubits long, was to be ſeen, in the time of HERODOTUS, on the banks of the river *Tyras*, now called the *Dneiſter*; the people of that country were certainly *Bauddhas*, and their high prieſt, who reſided on mount *Gocajon*, at preſent named *Casjon*, was believed to be regenerate, exactly like the *Lama* of *Tibet*.

As to JINA, he is ſaid, by his followers, to have aſſumed twenty-four *rúpas*, or *forms*, at the ſame time, for the purpoſe of diſſeminating his doctrine, but to have exiſted really and wholly in all and each of thoſe forms at once, though in places very remote; but thoſe *rúpas* were of different orders, according to certain myſterious diviſions of twenty-four, and the *forms* are conſidered as more or leſs perfect, according to the greater or leſs perfection of the component numbers and the ſeveral compounds, the leading number being *three*, as an emblem of the *Trimúrti*: again the twenty-four *rúpas*, multiplied by thoſe numbers, which before were uſed as diviſors, produce other *forms*; and thus they exhibit the appearances of JINA in all poſſible varities and permutations, compriſing in them the different productions of nature.

MOST of the *Bráhmens* inſiſt, that the BUDDHA, who perverted DIVO-DA'SA, was not the *ninth* incarnation of VISHNU, whoſe name, ſome ſay, ſhould be

be written BAUDDHA, or BO'DDHA; but not to mention the *Amarcósh*, the *Mugdhabódh*, and the *Gítágóvinda*, in all of which the ninth *avatár* is called BUDDHA, it is expreſsly declared in the *Bhágavat*, that VISHNU ſhould appear *ninthly* in the form of "BUDDHA, ſon of JINA, for the purpoſe of con-"founding the *Daityas*, at a place named *Cícata*, "when the *Cáli* age ſhould be completely begun." On this paſſage it is only remarked by SRI'DHARA *Swámi*, the celebrated commentator, that JINA and AJINA were two names of the ſame perſon, and that *Cícata* was in the diſtrict of *Gayà*; but the *Pandits*, who aſſiſted in the *Perſian* tranſlation of the *Bhágavat*, gave the following account of the ninth *avatára*. The *Daityas* had aſked INDRA, by what means they could attain the dominion of the world; and he had anſwered, that they could only attain it by ſacrifice, purification, and piety: they made preparations accordingly for a ſolemn ſacrifice and a general ablution; but VISHNU, on the interceſſion of the *Dévas*, deſcended in the ſhape of a *Sannyasì*, named BUDDHA, with his hair braided in a knot on the crown of his head, wrapt in a ſqualid mantle and with a broom in his hand. BUDDHA preſented himſelf to the *Daityas*, and was kindly received by them; but, when they expreſſed their ſurprize at his foul veſture, and the ſingular implement which he carried, he told them, that *it was cruel, and conſequently impious, to deprive any creature of life*; that, whatever might be ſaid in the *Védas*, every *ſacrifice* of an *animal* was an abomina-

tion, and that *purification* itſelf was wicked, becauſe ſome ſmall inſect might be killed in bathing or waſhing cloth; that he never bathed, and conſtantly ſwept the ground before him, leaſt he ſhould tread on ſome innocent reptile: he then expatiated on the inhumanity of giving pain to the playful and harmleſs kid, and reaſoned with ſuch eloquence, that the *Daityas* wept, and abandoned all thought of ablution and ſacrifice. As this *Máyà*, or *illuſive appearance*, of VISHNU, fruſtrated the ambitious project of the *Daityas*, one of BUDDHA'S titles is the ſon of MA'YA': he is alſo named SA'CYASINHA, or the *Lion* of the race of *Sácya*, from whom he deſcended, an appellation which ſeems to intimate, that he was a conqueror, or a warrior, as well as a philoſopher. Whether BUDDHA was a ſage or a hero, the leader of a colony, or a whole colony perſonified, whether he was black or fair, whether his hair was curled or ſtraight, if indeed he had any hair (which a commentator on the *Bhágavat* denies) whether he appeared ten, or two hundred, or a thouſand years, after CRISHNA, it is very certain that he was not of the true *Indian* race: in all his images, and in the ſtatues of *Baudhas*, male and female, which are to be ſeen in many parts of theſe provinces and in both peninſulas, there is an appearance of ſomething *Egyptian* or *Ethiopian*; and both in features and dreſs, they differ widely from the ancient *Hindu* figures of heroes and demigods. SA'CYA has a reſemblance in ſound to SISAC, and we find CHA'NAC abbrevi-

ated

ated from CHA'NACYA; ſo that SISAC and SESONCHOSIS may be corrupted from SA'CYASINHA, with a tranſpoſition of ſome letters, which we know to be frequent in proper names, as in the word *Banáres*. Many of his ſtatues in *India* are coloſſal, nearly naked, and uſually repreſented ſitting in a contemplative attitude; nor am I diſinclined to believe, that the famed ſtatue of MEMNON, in *Egypt*, was erected in honour of MAHIMAN, which has MAHIMNA' in one of its oblique caſes, and the *Greeks* could hardly have pronounced that word otherwiſe than MAIMNA, or MEMNA: they certainly uſed *Mai* inſtead of *Mahà*, for HESYCHIUS expreſsly ſays, Μαὶ, μεγά. Ἰνδοί; and *Mai* ſignifies *great* even in modern *Coptick*. We are told, that MAHIMAN, by his wife MAHA'MA'NYA', had a ſon named SHARMANA CARDAMA, who ſeems to be the SAMMANO CODOM of the *Bauddhas*, unleſs thoſe laſt words be corrupted from SAMANTA GO'TAM, which are found in the *Amarcóſh* among BUDDHA's names. CARDAM, which properly means *clay* or *mud*, was the firſt created man, according to ſome *Indian* legends; but the *Puránas* mention about ſeven or eight, who claimed the priority of creation; and ſome *Hindus*, deſirous of reconciling the contradiction, but unwilling to admit that the ſame fact is differently related, and the ſame perſon differently named, inſiſt that each was the firſt man in his reſpective country. Be this as it may, CARDAMA lived in *Varuna-c'handa*, ſo called from his ſon VARUNA, the god of ocean, where we ſee the ground-

work of the fable concerning PALÆMON, or MELICERTUS, grandſon of CADMUS: now that *c'handa*, or diviſion of *Jambu-dwíp* compriſed the modern *Perſia*, *Syria*, and *Aſia* the Leſs; in which countries we find many traces of MAHIMAN and his followers, in the ſtupendous edifices, remarkable for their magnificence and ſolidity, which the *Greeks* aſcribed to the *Cyclopes*. The walls of *Suſa*, about ſixteen miles in circumference, were built by the father of MEMNON; the citadel was called *Memnonium*, and the town *Memnonia*; the palace is repreſented by ÆLIAN as amazingly ſumptuous, and STRABO compares its ancient walls, citadels, temples, and palace to thoſe of *Babylon*; a noble high road through the country was attributed to MEMNON; one tomb near *Troy* was ſuppoſed to be his, and another in *Syria*; the *Ethiopians*, according to DIODORUS of *Sicily*, claimed MEMNON as their countryman, and a nation in *Ethiopia* were ſtyled *Memnones*; on the borders of that country and of *Egypt* ſtood many old palaces, called *Memnonian*; part of *Thebes* had the name of *Memnonium*; and an aſtoniſhing building at *Abydus* was denominated MEMNON'S palace; STRABO ſays, that many ſuppoſed ISMANDES to have been the ſame with MEMNON, and conſequently they muſt have thought the Labyrinth a *Memnonian* ſtructure (*a*).

DIVO'DA'SA, pronounced in the popular dialects DIODA'S, reigned over ſome weſtern diſtricts of *Cuſha-*

(*a*) Herod. V. 54. Æl. XIII. 18. Diod. III. 69. Strab. XV. p. 728. XVII. p. 813.

dwíp

dwip *within*, which extended from the ſhores of the *Mediterranean* to the banks of the *Indus*; and he became, we find, the firſt mortal king of *Varánes*: he ſeems to have been the HERCULES DIODAS mentioned by EUSEBIUS, who flouriſhed in *Phenice*, and, it is ſuppoſed, about 1524 years before our era; but, in my humble opinion, we cannot place any reliance on ſuch chronological calculations; which always err on the ſide of antiquity. The three ſects of JINA, MAHIMAN, and BUDDHA, whatever may be the difference between them, are all named BAUDDHAS; and, as the chief law, in which, as the *Bráhmens* aſſert, they make virtue and religion conſiſt, is *to preſerve the lives of all animated beings*, we cannot but ſuppoſe, that the founder of their ſect was BUDDHA, the ninth *avatár*, who in the *Agnipurán*, has the epithet of *Sacrĭpa*, or Benevolent, and, in the *Gitágóvinda*, that of *Sadaya-hrĭdaya*, or Tender-hearted: it is added by JAYADE'VA, that "he cenſured the whole *Véda*, becauſe it pre-"ſcribed the immolation of cattle." This alone, we ſee, has not deſtroyed their veneration for him; but they contend that atheiſtical dogmas have been propagated by modern *Bauddhas*, who were either his diſciples, or thoſe of a younger BUDDHA, or ſo named from *buddhi*, becauſe they admit no ſupreme divinity, but *intellect*; they add, that even the old *Jainas*, or *Jayanas*, acknowledged no gods but JYA', or Earth, and VISHNU, or Water; as DERIADES (perhaps DURYO'DHAN) is introduced by NONNUS boaſting, that Water and Earth were his

only

only deities; and reviling his adverſaries, for entertaining a different opinion (*a*); ſo that the *Indian* war, deſcribed in the *Dionyſiacks*, aroſe probably from a religious quarrel. Either the old *Bauddhas* were the ſame with the *Cutila-céſas*, or nearly allied to them; and we may ſuſpect ſome affinity between them and the *Pális*, becauſe the ſacred language of *Siam*, in which the laws of the *Bauddhas* are compoſed, is properly named *Páli*; but a complete account of BUDDHA will then only be given, when ſome ſtudious man ſhall collect all that relates to him in the *Sanſcrit* books, particularly in the *Váyu-purán*, and ſhall compare his authorities with the teſtimonies, drawn from other ſources by KÆMPFER, GIORGI, TACHARD, DE LA LOUBERE, and by ſuch as have acceſs to the literature of *China*, *Siam*, and *Japan*.

SECTION THE THIRD.

WE come now to the demigods, heroes, and ſages, who at different times viſited *Egypt* and *Ethiopia*, ſome as vindictive conquerors, and ſome as inſtructors in religion and morality.

I. PE'T'HI'NA'S, or PI'T'HE'NA'S was a *Riſhi*, or holy man, who had long reſided near Mount *Himálaya*, but at length retired to the places of pilgrimage on the banks of the *Cálì*, deſigning to end

(*a*) Dionyſiac. B. 21. v. 247, &c. 259, &c.

his

his days there in the diſcharge of his religious duties: his virtues were ſo tranſcendent, that the inhabitants of the countries bordering on that river, inſiſted on his becoming their ſovereign, and his deſcendants reigned over them to the *thirteenth* generation; but his immediate ſucceſſor was only his adopted ſon. The following ſeries of *fifteen* kings may conſtitute, perhaps, the dynaſty; which, in the hiſtory of *Egypt*, is called the *Cynick Circle*:

PE'T'HI'NA'S.

Pai't'hínaſi,
Iſhténás,
Yaſhténás,
Caſhténás,
Juſhténás,
Puſhténás,
Suſhténás,
Crĭtriménás,
Carmanyénas,
Pit'hini,
Pát'hini,
Páttyamsuca,
Pé't'hí-s'uca,
Mèd'hí-s'uca.

EACH of thoſe princes is believed to have built a place of worſhip, near which he uſually reſided; but of the fifteen temples, or conſecrated edifices, we can only aſcertain the ſituation of *ſeven* with any degree of accuracy.

THE founder of the family was a pious and excellent prince, obſerving in all reſpects the ordinances of the *Véda*: his name is to this day highly venerated by the *Brahmens*; many ſacerdotal families in *India* boaſt of their deſcent from him; and the laws of PAIT'HI'NASI are ſtill extant, in an ancient ſtyle and in modulated proſe; among the many

many tracts, which collectively form the *Dherma-Sástra*. It must be observed, that he was often called PI'T'HE'RISHI, or PI'T'HERISHI; and his place of residence, *Pít'hé-rĭshi-st'hán*; but the short vowel *rĭ* has the sound of *rŭ* in the western pronunciation, like the first syllable of *Richard* in some *English* counties: thus, in some parts of *India*, *amrĭta*, or *ambrosia*, is pronounced *amrŭt*, whence I conjecture, that the seat of *Pit'hé-rushi* was the *Pathros* of Scripture, called *Phatures* by the Seventy, and *Phatori* by EUSEBIUS, which gave its appellation to the *Phaturitic* nome of PLINY. Some imagine *Phaturis* to have been *Thebes*, or *Diospolis*; but PLINY mentions them both as distinct places, though, from his context, it appears that they could not be far asunder; and I suppose *Phaturis* to be no other than the *Tathyris* of PTOLEMY, which he places at no great distance from the *Memnonium*, or western suburb of *Thebes*; and, in the time of PTOLEMY, the nome of *Phaturis* had been annexed to that of *Diospolis*, so that its capital city became of little importance: we took notice, in the first section, that the *Ethiopians*, who, from a defect in their articulation, say TAULOS instead of PAULOS, would have pronounced *Tithoes* for *Pithoes*, and *Tathuris* for *Pathuris*.

THOUGH we before gave some account of the fabulous RA'HU and the *Grahas*, yet it may not be superfluous to relate their story in this place at greater length. RA'HU was the son of CAS'YAPA and DITI, according to some authorities; but

others

others repreſent SINHICA' (perhaps the *Sphinx*) as his natural mother: he had four arms; his lower parts ended in a tail like that of a dragon; and his aſpect was grim and gloomy, like the *darkneſs* of the chaos, whence he had alſo the name of TAMAS. He was the adviſer of all miſchief among the *Daityas*, who had a regard for him; but among the *Dévatás* it was his chief delight to ſow diſſention; and, when the gods had produced the *amrit* by churning the ocean, he diſguiſed himſelf, like one of them, and received a portion of it; but the Sun and Moon having diſcovered his fraud, VISHNU ſevered his head and two of his arms from the reſt of his monſtrous body. That part of the nectareous fluid, which he had time to ſwallow, ſecured his immortality: his trunk and dragon-like tail fell on the mountain of *Malæya*, where MINI, a *Bráhmen*, carefully preſerved them by the name of CE'TU; and, as if a complete body had been formed from them, like a diſmembered polype, he is even ſaid to have adopted CE'TU as his own child. The head with two arms fell on the ſands of *Barbara*, where PI'T'HE'NA's was then walking with SINHICA', by ſome called his wife: they carried the *Daitya* to their palace, and adopted him as their ſon; whence he acquired the name of PAIT''HE'NASI. This extravagant fable is, no doubt, aſtronomical; RA'HU and CE'TU being clearly the *nodes*, or what aſtrologers call the *head* and *tail* of the dragon: it is added, that they appeaſed VISHNU, and obtained re-admiſſion to the firmament, but

but were no longer visible from the earth, their enlightened sides being turned from it; that RA'HU strives during eclipses, to wreak vengeance on the Sun and Moon, who detected him; and that CE'TU often appears as a comet, a whirlwind, a fiery meteor, a water-spout, or a column of sand. From PAITHI'NA's the *Greeks* appear to have made *Pythonos* in their oblique case; but they seem to have confounded the stories of PYTHON and TYPHON, uniting two distinct persons in one (*a*). PAIT'HE'NASI, who reigned on the banks of the *Cálì* after PIT'HE'NAS his protector, I suppose to be TYPHON, TYPHAON, or TYPHŒUS: he was an usurper and a tyrant, oppressing the *Dévatás*, encouraging the *Daityas*, and suffering the *Védas* to be neglected. HERODOTUS represents him, like RA'HU, as constantly endeavouring to destroy APOLLO and DIANA (*b*); and the Mythologists add, that he was thunderstruck by JUPITER, and fell into the quicksands of the lake *Sirbonis*, called also *Sirbon* and *Sarbonis*: now *Swarbhánu*, one of his names, signifies *Light of Heaven*, and, in that character, he answers to LUCIFER. The fall of that rebellious angel is described by ISAIAH, who introduces him saying, that "he would exalt his throne above the "stars of GOD, and would sit on the mount of the "congregation in the sides of the North:" the heavenly *Méru* of the *Puránas*, where the principal *Dévas* are supposed to be seated, is not only in the

(*a*) Plut. Isis and Osiris. (*b*) B. 2. C. 156.

north,

north, but has alſo the name of *Sabhá*, or the *congregation.* Fifty-ſix comets are ſaid, in the *Chintámani*, to have ſprung from CE'TU; and RA'HU had a numerous progeny of *Grábas*, or crocodiles: we are told by ÆLIAN, that TYPHON aſſumed the form of a crocodile (*a*), and RA'HU was often repreſented in the ſhape of that animal, though he is generally deſcribed as a dragon. The conſtellation of the dragon is by the *Japaneſe* called the *Crocodile*; and the ſixth year of the *Tartarian* cycle has the ſame appellation: it is the very year, which the *Tibetians* name the year of Lightning, alluding to the dragon, who was ſtricken by it (*b*). A real tyrant of *Egypt* was, probably, ſuppoſed to be RA'HU, or TYPHON, in a human ſhape; for we find, that he was actually expelled from that country together with his *Grahas*: I have not yet been able to procure a particular account of their expulſion. The *ſt'hán* of RA'HU, or PAITHI'NASI, named alſo PAIT'HI, ſeems to have been the town of *Pithom* on the borders of *Egypt*: the Seventy wrote it *Peitho*, and HERODOTUS calls it *Patumos*; but, the *ſecond* caſe in *Sanſcrit* being generally affected in the weſtern dialects, we find it written *Phithom* by the old *Latin* interpreter, *Fithom* by HIERONYMUS, and *Pethom* in the *Coptick* tranſlation. The *Greek* name of that city was *Heroöpolis*, or according to STRABO, *Heroön*; but we are informed by STEPHANUS of *Byzantium* (*c*), that, "when TY-

(*a*) On Animals, B. 10. C. 21. (*b*) Alphab. Tibet. p. 463.
(*c*) Under the word 'Hρώ.

" PHON was ſmitten by lightning, and blood (αἷμα)
" flowed from his wounds, the place, where he
" fell, was thence called *Hæmus*, though it had
" likewiſe the name of *Hero*:" ſo the ſtation of RA'HU was on the ſpot, where PI'T'HE'NA's and SINGHICA' found his bloody head rolling on the ſands; and, if *Singhicá*, or the *Woman like a Lioneſs*, be the *Sphinx*, the monſtrous *head*, which the *Arabs* call *Abu'lhaul*, or *Father of Terrour*, may have been intended for that of RA'HU, and not, as it is commonly believed, for his mother. Though the people of *Egypt* abhorred TYPHON, yet fear made them worſhip him; and in early times they offered him human victims: the *Greeks* ſay, that he had a *red* complexion, and mention his expulſion from *Egypt*, but add a ſtrange ſtory of his arrival in *Paleſtine*, and of his three ſons. We muſt not, however, confound RA'HU with MAHA'DE'VA', who, in his deſtructive character was called alſo TYPHON; though it be difficult ſometimes to diſtinguiſh them: ſeveral places in *Egypt* were dedicated to a divinity named TYPHON; as the *Typhaonian* places between *Tentyra* and *Coptos*; and the tower of *Melite*, where daily ſacrifices were made to a *dragon* ſo terrible, that no mortal durſt look on him; the legends of the temple relating, that a man, who had once the temerity to enter the receſſes of it, was ſo terrified, by the ſight of the monſter, that he ſoon expired (*a*). *Melite*, I preſume, was in that part of the *Delta*,

(*a*) *Ælian* on Animals, B. 11. C. 17.

which

which had been peopled by a colony from *Miletus*; and was, probably, the *Mileſian* wall or fort near the ſea-ſhore, mentioned by STRABO.

THE uſurper was ſucceeded by ISHTE'NA'S, the real ſon of PI'T'HE'NA'S, who had alſo a daughter named PAIT'HE'NI`; and her ſtory is related thus in the *Brahmánda-purán.* From her earlieſt youth ſhe was diſtinguiſhed for piety, eſpecially towards MAHA'DE'VA, on whom her heart was ever intent; and, at the great feſtival, when all the nation reſorted to *Cardamaſt'halì*, or *Thebes*, the princeſs never failed to ſing and dance before the image of CARADAME'SWARA: the goddeſs ISWARI` was ſo pleaſed with her behaviour, that ſhe made PAITHE'NI` her *Sac'hì*, or female companion; and the damſel uſed to dance thrice a day in the *mud* before the gate of the temple, but with ſuch lightneſs and addreſs as never to ſoil her mantle. She died a virgin, having devoted her life to the ſervice of the god and his conſort. The female patronymick PAIT'HE'NI comes from PIT'H` or PIT'HE'NA, but from PIT'HE'NA'S the derivative form would be PAITHE'NASI`; and thence NONNUS calls her PEITHIANASSA, and deſcribes her as a handmaid of SEMELE, the daughter of CADMUS, in which character ſhe received JUNO (*a*), who was deviſing the ruin of SEMELE, and with that intent had aſſumed the form of a loquacious nurſe: this paſſage in the *Dionyſiacks* is very intereſting, as it proves, in my

(*a*) Dionyſiac. B. 8. v. 193.

opinion, that the SEMELE and CADMUS of the *Greeks* were the ſame with the SYA'MALA' and CARDAMA of the *Hindus*.

THE *fourteenth* prince of this dynaſty was devoted from his infancy to the worſhip of I'SWARA, on whom his mind was perpetually fixed, ſo that he became inſenſible of all worldly affections, and indifferent both to the praiſe and cenſure of men: he uſed, therefore, to wander over the country, ſometimes dwelling on hills and in woods, ſometimes in a bower, rarely in a houſe, and appearing like an idiot in the eyes of the vulgar, who, in ridicule of his idle talk and behaviour, called him *Pét'hì-ſuca*, *Panjara-ſuca*, or *Sálá-s'uca*, meaning the *parrot* in a *cheſt*, a *cage*, or a *houſe*, which names he always retained. When he grew up, and ſat on the throne, he governed his people equitably and wiſely, reſtraining the vicious by his juſt ſeverity, and inſtructing the ignorant in morals and religion: by his wife MA'RISHA' he had a ſon called ME'D'HI-SUCA, to whom at length he reſigned his kingdom, and, by the favour of ISWARA, became *jívanmucta* or *releaſed*, even *during life*, from all encumbrances of matters; but the ſtory of MA'RISHA' and his ſon has been related in a preceding ſection. *Méd'hi*, or *Mér'hi*, means a pillar, or *a poſt to which victims are tied*, or any ſtraight pole perpendicularly fixed in the ground; and *Pattyam*, I believe, ſignifies a croſs ſtick, or a wooden bar placed horizontally; ſo that *Pattyam-s'uca* might have meant the *parrot on a perch*; but why the *thirteenth* prince had that appellation,

pellation, I am not yet informed: SUCA is alſo a proper name; the ſon of VYA'SA, and principal ſpeaker in the *Bhágavat*, being called SUCA-DE'VA. Now many *obeliſks* in *Egypt* were ſaid to have been raiſed by a king named SUCHIS (*a*); and the famous labyrinth, to have been conſtructed by King PETESUCCUS (*b*): by *Mérhi* we may certainly underſtand either a pillar or an obeliſk, or a ſlender and lofty tower like the *Menárahs* of the *Muſelmans*, or even a high building in a pyramidal form. The *Hindus* aſſert, that each of the three SUCAS had a particular edifice aſcribed to him; and we can hardly doubt, that the *ſt'hán* of PE'THI-SUCA was the labyrinth: if the three names of that prince have any alluſion to the building, we may apply *Sálá*, or manſion, to the whole of it; *Panjara*, or cage, to the lower ſtory, and *Pét''hi*, or cheſt, to the various apartments under ground, where the cheſts, or *coffins*, of the ſacred crocodiles, called *Sukhus* or *Sukhis* in old *Egyptian* (*c*), and *Soukh* to this day in *Coptick*, were carefully depoſited. HESYCHIUS, indeed, ſays, that *Buti* ſignified a cheſt, or coffin, in *Egyptian*; but that, perhaps, muſt be underſtood of the vulgar dialect: the modern *Copts* call a cheſt *be-ut*, or, with their article, *tabút*; a word which the *Arabs* have borrowed. When PLINY informs us, that PETESUCCUS was named alſo TITHOES, we muſt either read PITHOES from PE'T'HI, or impute the change of the initial letter

(*a*) Plin. L. 36. C. 8. (*b*) Plin. L. 36. C. 13.
(*c*) STRABO, B. 17. p. 811. DAMASCIUS, Life of ISIDORUS.

to the defective articulation of the *Ethiopians*, who frequently invaded *Egypt*. From the account given by HERODOTUS, we may conjecture, that the coffins of the *ſacred crocodiles*, as they were called, contained in fact the bodies of thoſe princes, whom both *Egyptians* and *Hindus* named *Sucas*, though *ſuc* means a parrot in *Sanſcrit*, and a crocodile in the *Coptick* dialect: the *Sanſcrit* words for a crocodile are *Cumbhíra* and *Nacra*, to which ſome expoſitors of the *Amarcóſh* and *Avagraha* and *Grá-ha*; but, if the royal name was ſymbolical, and implied a peculiar ability to *ſeize* and *hold*, the ſymbol might be taken from a bird of prey, as well as from the lizard kind; eſpecially as a ſect of *Egyptians* abhorred the crocodile, and would not have applied it as an emblem of any legal and reſpectable power, which they would rather have expreſſed by a hawk, or ſome diſtinguiſhed bird of that order: others, indeed, worſhipped crocodiles, and I am told, that the very legend before us, framed according to their notions, may be found in ſome of the *Puránas*.

WE find then three kings named SUCAS, or *parrots*, living in a *houſe* or a *cage*, or reſting either on an *upright pole*, or on one with a *croſs-bar*, but who they were, it is not my preſent object, nor am I now able, to inveſtigate: I will only obſerve, that beſides the king of *Egypt*, whom PLINY calls SUCHIS, or SOCHIS, the father of the *Curetes*, is named SOCHUS by a *Greek* lexicographer, and SOCUS by the author of the *Dionyſiacks*; and that he was one of

of the *Cabires* or *Cuvéras*, who (or at leaſt ſome of whom) inhabited in former ages the countries adjacent to the *Nile*.

THE ruins of that wonderful building, called the Labyrinth, are ſtill to be ſeen, near the lake *Mœris*, at a place which the *Arabs* have named the *Kaſr*, or palace, of KA'RU'N, whom they ſuppoſe to have been the richeſt of mortals; as the ruins of ME'DHI-SU'CA-*ſt'han* are in a diſtrict, named the *Belád*, or country, of the ſame perſonage: the place laſt mentioned is, moſt probably, the labyrinth built, according to DAMOTELES in PLINY, by MOTHERUDES, a name derived, I imagine, from MEDHI-RUSHI. The town of *Meta-camſo*, mentioned by PTOLEMY as oppoſite to *Pſelchis* above *Syene*, ſeems to have had ſome connection with *Medhi-ſuca*; for *camſa* and *ſuca* were ſynonymous in the old *Egyptian*: HERODOTUS at leaſt informs us, that *camſa* meant a crocodile in that language; and it appears related to *timſáh* in *Arabick*. *Patyam* (for ſo the long compound is often abbreviated) ſeems to have been the labyrinth near *Arſinoe*, or *Crocodilopolis*, now *Fayum*, which word I ſuppoſe corrupted from *Patyam*, or *Phatyam*, as the *Copts* would have pronounced it; and my *Pandit* inclines alſo to think, that the building might have been thus denominated from large pieces of ſtone or timber projecting, like *patyas*, before the windows, in order to ſupport the frames of a balcony, which, as a new invention, muſt have attracted the notice of beholders. As to the lake of *Mœris*, I have al-

ready exhibited all that I have yet found concerning it: the ſtupendous pyramid, ſaid to have been ſix hundred feet high, in the midſt of that lake, was raiſed, we are told, by a king named MÆRIS, MYRIS, MARROS, MAINDES, MENDES, and IMANDES(*a*); a ſtrong inſtance of one name variouſly corrupted; and I have no doubt, that the original of all thoſe variations was MERHI or MEDHI. Even to this day in *India*, the pillars or obeliſks, often raiſed in the middle of tanks, or pools, are called *Mérhis*; but let us proceed to another legend faithfully extracted from the *Mahá calpa*, in which we ſee, beyond a doubt, the affinity of *Indian*, *Egyptian*, and *Grecian* Mythology.

II. On the mountains of *Jwálámuc'ha*, in the interior *Cuſha-dwíp*, reigned a virtuous and religious prince, named C'HARVANA'YANA'S, whoſe ſon, CAPE'YANA'S, preferred arms and hunting, in which he was continually engaged, to the ſtudy of the *Véda*, and was ſo frequently concerned in conteſts and affrays with his neighbours, that his father, after many vain admonitions, baniſhed him from his palace and his kingdom: the dauntleſs young exile retired to the deſerts, and at length reached *Móc-ſhéſa*, believed to be *Mecca*, where, hungry and fatigued, he bathed in the *Mócſha-tírt'ha*, or conſecrated well, and paſſed the night without ſleep. VISVACSE'NA, then ſovereign of that country, had an only daughter PADMAMUC'HI', or with *a face like a lotos*, who went to perform religious rites to MA-

(*a*) STRABO, B. 17. p. 811. Diod. Sic. B. 1. p. 55.

HA'DE'VA,

HA'DE'VA, god of the temple and the well; and there ſeeing the prince, ſhe brought him refreſhment and heard his adventures; their interview ended in mutual love, and the old king, who denied her nothing, conſented to their marriage, which was ſolemnized with the ceremony of *Páni-graha*, or *taking hands*; and the young pair lived many years happily in the palace of their father. It happened ſome time after, that the city was beſieged by two kings of the *Dánavas* with a numerous army; but CAPE'YANA'S entirely defeated them: the venerable monarch met his brave ſon in law returning with conqueſt, and, having reſigned the throne to him, went to the banks of the *Cálì*, accompanied by his wife, and entered with her into the *third* order, called *Vánapreſt'ha*, or that of *hermits*, in which they paſſed the remainder of their lives, and, after death, obtained *laya*, or *union with the Supreme Spirit*; whence their ſtation was named *Layaſt'hán*, or *Layavatì*, and was viſited, for ages after, by ſuch as hoped for beatitude. CAPE'YANAS, or CAPE'-NAS (for he is differently named in the ſame book) adhered ſo ſtrictly to juſtice, and governed ſo mildly, that he was reſpected by his neighbours and beloved by his ſubjects: yet he became a great conqueror, always protecting the weak, and puniſhing their oppreſſors. All the princes to the eaſt of *Mócſhéſa* paid him tribute; but CA'LASE'NA, king of the exterior *Cuſha-dwíp*, having inſolently refuſed to become his tributary, he invaded *Abyſſinia*, and, after a very long battle, at a place named *Ranótſava*, or the *feſtival of combat*, wholly defeated

CA'LASE'NA, whom he replaced on his throne, exacting only a regular acknowledgment of his dominion paramount: then, following the courſe of the *Cálì* river, he came to *Barbara*, or the burning ſands of *Nubia*, the king of which country was GULMA, one of the *Tamóvanſas*, or the ſon of MA'NDYA, who was the ſon of TAMAS, or SANI, by his wife JARAT'HA'; but from GULMA he met with no reſiſtance, for the wiſe king laid his diadem at the feet of CAPE'NAS, who reſtored it, and deſired his company, as a friend, in his expedition to *Miſra-ſt'hán*. The ſovereign of *Miſra* was at that time RANASU'RA, who, diſdaining ſubmiſſion, ſent his ſon RANADURMADA with a great force againſt CAPE'NAS, and ſoon followed him at the head of a more powerful army: an obſtinate battle was fought, at a place called afterwards *Ghóra-ſt'hán*, from the *horror* of the carnage; but RANASU'RA was killed, and his troops entirely routed. The conqueror placed the prince on the throne of *Miſra*, the capital of which was then called *Viſva-cirti-pura*, or the City of *Univerſal Fame*: and, having carried immenſe treaſures to *Mócſhéſa*, he dedicated them to the God of the temple, reſolving to end his days in peaceful devotion: by PADMAMUC'HI` he had a daughter named ANTARMADA`, and a ſon BHA'LE'-YANA'S, to whom, after the example of ancient monarchs, he reſigned his kingdom, when he grew old, and prepared himſelf for a better life.

BEFORE his death he was very deſirous of performing the great *ſacrifice of a horſe*, called *Aſwam-*

édha

édha, but conſiderable difficulties uſually attended that ceremony; for the conſecrated horſe was to be ſet at liberty for a certain time, and followed at a diſtance by the owner, or his champion, who was uſually one of his near kinſmen; and, if any perſon ſhould attempt to ſtop it in its rambles, a battle muſt inevitably enſue: beſides, as the performer of a hundred *Aſwamédhas* became equal to the God of the firmament, INDRIA was perpetually on the watch, and generally carried off the ſacred animal by force or by fraud; though he could not prevent BELI from completing his hundredth ſacrifice; and that monarch put the ſupremacy of the *Dévas* to proof, at the time, when the *Padmá-mandira* was built on the banks of the *Cumudvatì*; nor did he prevail againſt RAGHU, whoſe combat with INDRA himſelf is deſcribed by CA'LIDA'S in a ſtyle perfectly *Homerick*. The great age of CAPE'NAS obliged him to employ his ſon in that perilous and delicate ſervice; but INDRA contrived to purloin the horſe, and BHA'LE'YANA'S reſolved never to ſee his father or kingdom, unleſs he could recover the myſtical victim: he wandered, therefore, through foreſts and over deſerts, till he came to the bank of the *Ganges* near *Avaca-pura*, or *Alacá-purì*, about twelve *crós* N. N. W. of *Badarí-nát'h*; and there, in the agonies of deſpondence, he threw himſelf on the ground, wiſhing for death; but GANGA', the river goddeſs, appeared to him, commanded him to return home, and aſſured him, that he ſhould have a ſon, whom ſhe would adopt by the name of

GAN-

GA'NGE'YANA'S, who ſhould overcome INDRA, and reſtore the horſe to his grandfather. Her prediction was in due time accompliſhed; and the young hero defeated the army of INDRA in a pitched battle near the river *Cálì*, whence he acquired the title of VIRAUJA-JIT, or vanquiſher of INDRA: the field of *battle* was thence named *Samara-ſt'hán*; and is alſo called *Viráſaya*, becauſe the flower of *heroes* had been there lulled in the *ſleep* of death. BHA'-LE'YANA'S, having a very religious turn of mind, placed his ſon on the throne, and, obſerving that his ſiſter ANTARMADA' had the ſame inclinations, retired with her to the foreſt of *Tapas*, in Upper *Egypt*; both intending to cloſe their days in devout auſterities and in meditation on the Supreme Spirit: MA'YA'-DE'VI', or the goddeſs of worldly illuſion, who reſembles the APHRODITE *Pandemos* of the *Greeks*, and totally differs from JNYA'-DE'VI, or the goddeſs of celeſtial wiſdom, attempted to diſturb them, and, to prevent them from reaping the fruit of their piety; but ſhe was unable to prevail over the fervent devotion of the two royal anchorites. Her failure of ſucceſs, however, gave her an unexpected advantage; for ANTARMADA' became too much elated with *internal pride*, which her name implies; and, boaſting of her victory over MA'YA'-DE'VI', ſhe added, that the inhabitants of the three worlds would pay her homage, that ſhe ſhould be like ARUNDHATI', the celebrated conſort of VASISHT'HA, and that, after her death, ſhe ſhould have a ſeat in the ſtarry manſion: this vaunt provoked

voked MA'YA'DE'VI` to a phrenſy of rage; and ſhe flew to AURVA, requeſting him to ſet on fire the foreſts of *Tapas*; but VISHNU, in the ſhape of a hollow conical mountain, ſurrounded the princeſs, and ſaved her from the flames; whence the place, where ſhe ſtood, was called the *ſt'hán* of *Ch'háditá*, or the *covered*, and the *Periracſhità*, or the *guarded on all ſides*. The enraged goddeſs then ſent a furious tempeſt; but VISHNU, aſſuming the form of a large tree, ſecured her with its trunk and branches at a place thence named *Racſhitá-ſt'hana*: MA'YA-DE'-VI`, however, ſeized her, and caſt her into a certain ſea, which had afterwards the name of *Amagna*, becauſe VISHNU endued its waters with a power of ſupporting her on their ſurface; and they have ever ſince retained that property, ſo that *nothing ſinks* in them.

THE fourth and laſt machination was the moſt dangerous and malignant: DE'VI` carried ANTAR-MADA' to the ſea-ſhore, and chained her to a rock, that ſhe might be devoured by a *Gráha*, or ſea monſter; but VISHNU, ever vigilant to preſerve her, animated a young hero, named PA'RASI'CA, who ſlew the monſter, and releaſed the intended victim, at a place named, from her deliverance, *Uddhára-ſt'hán*. He conducted her to his own country, and married her at a place, called *Pánigraha*, becauſe he there *took her by the hand*, in the nuptial ceremony: they paſſed through life happily, and, after death, were both ſeated among the ſtars, together with CA-PE'NAS and PADMAMUC'HI', who had alſo the patronymick

tronymick of CA'SYAPI'. Among the immediate defcendants of PA'RASICA and ANTARMALA', we find VA'RASICA and RASICA, who reigned fucceſſively, TIMICA and BHA'LUCA, who travelled, as merchants, into diſtant countries, and BHA'LUCA'YANI, who ſeems to have been the laſt of the race.

THE pedigree of CAPE'NAS has been carefully preſerved; and many *Bráhmens* are proud of their deſcent from him:

CAS'YAPA *and* ADITA.

'Sándiláyanás,		*Maunjáyanás,*
Cóbaláyanás,		*Jánavans'áyanás,*
Páyacáyanás,		*Ványa vatſáyanás,*
Daitéyáyanás,		*C'harvanáyanás,* 15
Audamóghayanás	5	CAPE'YANA'S,
Mútráyanás,		*Bháleyanás,*
Vacyas'an'dháyanás,		*Gángéyanás,*
C'harvagáyanás,		*Satrugáyanás,*
Cáruſháyanás,		*Vailáyanás* 20
Vártáyanás,	10	*Jánghráyanás,*
Vátſanáyanás,		*Cánſayanás.*

A twenty-third prince, named CANSALA'YANA'S, is added in ſome genealogical tables.

THIS is manifeſtly the ſame ſtory with that of CEPHEUS and CASSIOPEA, PERSEUS and ANDROMEDA. The firſt name was written CAPHEUS or CAPHYEUS, by the *Arcadians* (*a*), and is clearly taken

(*a*) Pauſan, Arcad.

from

from CAPE'YA, the termination *nás* being frequently rejected: ſome aſſert, that he left no male iſſue; and APOLLODORUS only ſays, that he had a daughter, named STEROPE, the ſame, I preſume, with ANDROMEDA. The wife of CAPE'YA was either deſcended herſelf from CASYAPA, or was named CA'SYAPI', after her marriage with a prince of that lineage. PA'RASICA is declared in the *Puránas* to have been ſo called, becauſe he came from *para*, or *beyond*, that is from beyond the river *Cálì*, or from the weſt of it; ſince it appears from the context, that he travelled from weſt to eaſt; the countries on *this ſide* of the *Nile*, with reſpect to *India*, have thence been denominated *Arva-ſt'hán*, or, as the *Perſians* write it, *Arabiſtán*; while thoſe nations, who were ſeated on *the other ſide* of it, were called *Párasícáh*, and hence came the *Pharuſii*, or *Perſæ*, of *Lybia*, who are ſaid by PLINY to have been of *Perſian* origin, or deſcended from PERSEUS, the chief ſcene of whoſe achievements was all the country from the weſtern bank of the *Nile* to the ocean; but I do not believe, that the word *Párasícáh* has any relation to the *Perſians*, who in *Sanſcrit* are called *Páraſáh*, or inhabitants of *Paraſa*, and ſometimes *Páraſavah*, which may be derived from PARASU, or *Paraſváh*, from their *excellent horſes*. I muſt not omit, that *Arva-ſt'hán*, or *Arabia*, is by ſome derived from *Arvan*, which ſignifies *a fine horſe*, the final letter being omitted in compoſition: ARVAN is alſo the name of an ancient ſage, believed to be a ſon of BRAHMA'.

IN

In order to prove, by every ſpecies of evidence, the identity of the *Grecian* and *Indian* fables, I one night requeſted my *Pandit*, who is a learned aſtronomer, to ſhow me among the ſtars the conſtellation of *Antarmadá*; and he inſtantly pointed to *Andromeda*, which I had taken care not to ſhow him firſt as an aſteriſm, with which I was acquainted: he afterwards brought me a very rare, and wonderfully curious, book in *Sanſcrit*, with a diſtinct chapter on the *Upanacſhatras*, or conſtellations out of the Zodiack, and with delineations of CAPE'YA, of CA'SYAPI' ſeated, with a lotos-flower in her hand, of ANTARMADA', chained with the fiſh near her, and of PA'RASI'CA holding *the head of a monſter, which he had ſlain in battle, dropping blood, with ſnakes inſtead of hair*, according to the explanation given in the book; but let us return to the geography of the *Puránas*.

We mentioned, in the firſt ſection, the two *Jwálámuc'hís*, near one of which the father of CAPE'YANA'S reſided: the *Jwálámuc'hì*, now *Corcùr*, which was alſo named *Anáyáſá-dévi-ſt'hán*, was at no great diſtance from the *Tigris*, and ſeems as we intimated before, to be the τῆς Ἀναΐτιδος Ἱερὸν of STRABO (*a*). I ſuppoſe it to be the original *Ur* of the *Chaldeans*; original, I ſay, becauſe there were ſeveral places of that name, both in *Syria* and *Chaldea*, where ſuperſtitious honours were paid to fire, either natural or artificial. The epithet *great* is applied in

(*a*) B. 17. p. 738

ſome

ſome *Puránas* to this *Jwálámuc'hì*, and in others to that near *Baku*; to this, perhaps, by way of eminence in ſanctity, and to that, becauſe its flames were more extended and fiercer. *Laya-ſt'hán*, or *Layavati*, where VISVACSE'NA cloſed his days near the *Cálì*, we have alſo mentioned in a preceding ſection; and it was, probably, the *Lete* of JOSEPHUS (*a*), or ſome place very near it: STEPHANUS of *Byzantium* calls it *Letopolis*, or *Latopolis*, and ſays, that it was a ſuburb of *Memphis* near the pyramids (*b*). *Ghóra-ſt'hán* is yet unknown: it could not have been very far from *Viſwa-círti-pura*; but *univerſal fame* is applicable to ſo many cities of *Egypt*, that we cannot appropriate it to any one of them. Of *Tapas* and *Tapóvana* we have already ſpoken; and *Ch'háditá*, or *Periracſhitá*, muſt have been in thoſe foreſts of *Thebais*: the tree of *Racſhitá* was, poſſibly, the holy Sycomore mentioned by PLINY, fifty-four miles above *Syene*, on the banks of the *Nile* (*c*). The ſea of *Amagna* was, moſt probably, the *Aſphaltite* lake, the waters of which had, and, ſome aſſert, to have this day, ſo buoyant a quality, that nothing could ſink in them: MAUNDREL takes particular notice of this wonderful property. That lake was not far from *Uddhára-ſt'hán*, or *Joppe*, where ANDROMEDA was chained to a rock: PLINY ſays, that the place of her confinement and deliverance was ſhown there in his time (*d*); and the *Sanſcrit* word

(*a*) B. 2. (*b*) B. 17. (*c*) Plin. L. 6. C. 29.
(*d*) L. 5. C. 13, and 31. See alſo *Joſephus*, *Strabo*, *Mela*.

Yapmá

Yapmá, which the *Arabs* pronounce *Yáfah*, and the *Europeans* call *Joppa*, means *deliverance from imminent danger*. On the *Egyptian* ſhore, oppoſite to *Joppa*, was a place called the *Watch-tower* of PERSEUS: by *Gráha*, a crocodile or a ſhark, we may underſtand alſo one of RA'HU's deſcendants, among whom the females were the *Graiai*, or *Grææ*, of the weſtern mythologiſts. *Pánigraha* was, I ſuppoſe, the town of *Panopolis*, which could have no relation to the God PAN; for HERODOTUS, who had been there, informs us, that it was called both *Panopolis* and *Chemmis*, that the inhabitants of it paid divine honours to PERSEUS, and boaſted that he was born in it; but had PAN, of whom that hiſtorian frequently ſpeaks, been the tutelary god of the town, he would certainly have mentioned that fact: in the acts of the council of *Epheſus*, we find that SABINUS was *Panis Epiſcopus*, as if one named of the town had been *Pani* or *Panis*; and it might have been anciently named *Páni-grĭha*, the *manſion* or *place* of the *hand*, that is of *wedlock*, which the *Greeks* would of courſe tranſlate *Panopolis*; as we find *Rája-grĭha* rendered *Rája-mahall* in the ſame ſenſe. On the banks of the *Niger* was another town of that name, called *Panagra* by PTOLEMY; and, to the north of it, we ſee *Timica*, *Ruſikibar*, *Ruſuccurum*, and *Ruſicade*, which have a great affinity with TIMICA and RASICA, before mentioned as deſcended from PERSEUS: both *Raſicbár* and *Raſic-gher* are *Indian* appellations of places; the firſt meaning the *encloſed ground*, or *orchard*; and the ſecond, (which is a corruption

ruption from the *Sanſcrit*) the *houſe* of *Raſica*. Great confuſion has ariſen in the geography of *India*, from the reſemblance in ſound of *gher*, a houſe *gerh*, a fortreſs, and the ſecond ſyllable of *nagar*, a town; thus *Criſhna-nagar* is pronounced *Kiſhnagher*, and *Ram-nagar*, *Ramna-gher*, both very erroneouſly; ſo *Biſnagar* was probably *Viſhnu-nagar*, or *Viſva-nagar*: we muſt beware of this, and the like, confuſion, when we examine the many names of places in *Lybia* and other parts of *Africa*, which are either pure *Sanſcrit*, or in ſuch of the dialects as are ſpoken in the weſt of *India*.

LET us conclude this article with obſerving, that the great extent of CAPE'YA's empire appears from the *Greek* mythologiſts and other ancient writers; for the moſt conſiderable part of *Africa* was called *Cephenia* from his full name CAPE'YANAS; the *Perſians* from him were ſtyled *Cephenes*; and a diſtrict in the ſouth of *Armenia* was denominated *Cephene*; a paſſage alſo in PLINY ſhows, that his dominion included *Ethiopia*, *Syria*, and the intermediate countries: "*Ethiopia*, ſays he, was worn out by the "wars of the *Egyptians*, alternately ruling and "ſerving; it was famed, however, and powerful "even to the *Trojan* wars in the reign of MEM-"NON; and that, in the time of King CEPHEUS, it "had command over *Syria*, and on our coaſt, is "evident from the fables of ANDROMEDA."

III. THE following legend is taken from the *Mahácalpa*, and is there ſaid expreſsly to be an *Egyptian*

ſtory. An ancient king, who was named CHATU-RA'YANA, becauſe he was a perfect maſter of the *four Védas*, to which name VATSA was uſually prefixed, becauſe he was deſcended from VATSA, a celebrated ſage, paſſed a hundred years in a dark cavern of *Criſhna-giri*, or the Black Mountain, on the banks of the *Cálì*, performing the moſt rigorous acts of devotion: at length VISHNU, furnamed GUHA'-SAYA, or dwelling in caves, appeared to him, and promiſed him, all that he deſired, *male iſſue*; adding, that his ſon ſhould be named TAMO'VATSA, in alluſion to the *darkneſs*, in which his father had ſo long practiſed religious auſterities. TAMO'VATSA became a warlike and ambitious, but wiſe and devout, prince: he performed auſtere acts of humiliation to VISHNU, with a deſire of enlarging his empire; and the God granted his boon. Having heard, that *Miſra-ſt'hán* was governed by NIRMARYA'DA (a name, which may poſſibly be the origin of NIMROD) who was powerful and unjuſt, he went with his choſen troops into that country, and, without a declaration of war, began to adminiſter juſtice among the people, and to give them a ſpecimen of a good king: he even treated with diſdain an expoſtulatory meſſage from NIRMARYA'DA, who marched againſt him with a formidable army, but was killed in a battle, which laſted twelve days, and in which TAMO'VATSA fought like a ſecond PARASU RA'MA. The conqueror placed himſelf on the throne of *Miſra*, and governed the kingdom with perfect

perfect equity: his ſon BA'HYAVATSA devoted himſelf to religion, and dwelt in a foreſt; having reſigned his dominion to his ſon RUCMAVATSA, who tenderly loved his people, and ſo highly improved his country, that from his juſt revenues he amaſſed an incredible treaſure. His wealth was ſo great, that he raiſed *three mountains*, called *Rucmádri*, *Rajatádri*, and *Retnádri*, or the mountain of *gold*, of *ſilver*, and of *gems*: the author ſays *mountains*; but it appears from the context that they were fabricks, like mountains, and probably in a pyramidal form.

TAMO'VATSA ſeems to be the TIMAUS of MANETHO, who ſays, according to Mr. BRYANT's tranſlation, that "they once had a king, called TIMAUS, "in whoſe reign there came on a ſudden into their "country, a large body of obſcure people, who with "great boldneſs invaded the land, took it without "oppoſition, and behaved very barbarouſly, flaying the men, and enſlaving their wives and chil-"dren." The *Hindus*, indeed, ſay, that the invaders were headed by TAMO'VATSA, who behaved with juſtice to the natives, but almoſt wholly deſtroyed the king's army, as the ſon of JAMADAGNI nearly extirpated the *military* claſs; but the fragments of MANETHO, although they contain curious matter, are not free from the ſuſpicion of errours and tranſpoſitions. The ſeat of TAMO'VATSA, called *Tamóvatſa-ſt'hán*, ſeems to be the town of *Thmuis*, now *Tmaiè*, in the diſtrict of *Thmuites*: in later times it appears to have communicated its name to the *Phatmetick* branch, and thence to *Tamiathis*, the preſent

Damiata. We before aſcertained the ſituation of *Criſhna-giri*; and, as to the three ſtupendous edifices, called *mountains*, from their ſize and form, there can be little or no doubt, that they were the three great Pyramids near *Miſra-ſt'hán*, or *Memphis*; which, according to the *Puránas* and to PLINY, were built from a motive of oſtentation, but, according to ARISTOTLE, were *monuments of tyranny*. RUCMAVATSA was no tyrant to his own people, whom *he cheriſhed*, ſays the *Mahácalpa*, as if they had been *his own children*; but he might have compelled the native *Egyptians* to work, for the ſake of keeping them employed, and ſubduing their ſpirit. It is no wonder, that authors differ as to the founders of thoſe vaſt buildings; for the people of *Egypt*, ſays HERODOTUS, held their memory in ſuch deteſtation, that they would not even pronounce their names; they told him, however, that they were built by a herdſman, whom he calls PHILITIUS, and who was a leader of the *Pális* or *Bhils* mentioned in our firſt ſection. The pyramids might have been called mountains of *gold*, *ſilver*, and *precious ſtones*, in the hyperbolical ſtyle of the Eaſt; but I rather ſuppoſe, that the firſt was ſaid to be of *gold*, becauſe it was coated with yellow marble; the ſecond of *ſilver*, becauſe it had a coating of white marble; and the third of *jewels*, becauſe it excelled the others in magnificence, being coated with a beautiful ſpotted marble of a fine grain; and ſuſceptible of an exexquiſite poliſh (*a*). The *Bráhmens* never under-

(*a*) Savary, V. I. p. 246.

ſtood,

ſtood, that any pyramid in *Miſra-ſt'hala*, or *Egypt*, was intended as a repoſitory for the dead; and no ſuch idea is conveyed by the *Mahácalpa*, where ſeveral other pyramids are expreſsly mentioned as places of worſhip. There are pyramids now at *Benáres*, but on a ſmall ſcale, with ſubterranean paſſages under them, which are ſaid to extend many miles; when the doors, which cloſe them, are opened, we perceive only dark holes, which do not ſeem of great extent, and pilgrims do no longer reſort to them, through fear of mephitick air, or of noxious reptiles. The narrow paſſage, leading to the great pyramid in *Egypt*, was deſigned to render the holy apartment leſs acceſſible, and to inſpire the votaries with more awe: the caves of the oracle at *Delphi*, of TROPHONIUS, and of *New-Grange* in *Ireland*, had narrow paſſages anſwering the purpoſe of thoſe in *Egypt* and *India*; nor is it unreaſonable to ſuppoſe, that the fabulous relations concerning the grot of the *Sibyl* in *Italy*, and the purgatory of ST. PATRICK, were derived from a ſimilar practice and motive, which ſeem to have prevailed over the whole pagan world, and are often alluded to in Scripture. M. MAILLET has endeavoured to ſhow, in a moſt elaborate work, that the founders of the great pyramid lay entombed in it, and that its entrance was afterwards cloſed; but it appears, that the builder of it was not buried there; and it was certainly opened in the times of HERODOTUS and PLINY. On my deſcribing the great *Egyptian* pyramid to ſeveral very learned *Bráhmens*, they declared

clared it at once to have been a temple; and one of them asked, if it had not a communication under ground with the river *Cálì*: when I answered, that such a passage was mentioned as having existed, and that a well was at this day to be seen, they unanimously agreed, that it was a place appropriated to the worship of PADMA'-DE'VI, and that the supposed tomb was a trough, which, on certain festivals, her priests used to fill with the sacred water and lotos-flowers. What PLINY says of the Labyrinth is applicable also to the Pyramid: some insisted, that it was the palace of a certain king; some, that it had been the tomb of MŒRIS; and others, that it was built for the purpose of holy rites; a diversity of opinion among the *Greeks*, which shows how little we can rely on them; and in truth, their pride made them in general very careless and superficial inquirers into the antiquities and literature of other nations.

IV. A SINGULAR story, told in the *Uttara-charitra*, seems connected with the people, whom, from their principal city, we call *Romans*. It is related, that a sage, named A'LAVA'LA resided on the verge of *Himádri*, and spent his time in cultivating orchards and gardens; his name or title implying a *small canal* or *trench*, usually dug round trees, for the purpose of watering them. He had an only son, whose name, in the patronymick form, was A'LAVA'LI: the young *Bráhmen* was beautiful as ÇA'MADE'VA, but of an amorous and roving disposition; and, having left the house of his father, in company with some youths like himself, he travelled

as far as the city of *Rómacà*, which is deſcribed as agreeably ſituated, and almoſt impregnably ſtrong. The country, in which it ſtood, was inhabited by *Mléch'has*, or men who ſpeak a barbarous dialect, and their king had a lovely daughter, who happening to meet A'LAVA'LI, found means to diſcourſe with him: the young pair were ſoon mutually enamoured, and they had frequent interviews in a ſecret grove or garden; till the princeſs became pregnant, and, her damſels having betrayed her to the king, he gave orders for the immediate execution of A'LAVA'LI: but ſhe had ſufficient power to effect his eſcape from the kingdom. He returned home; but, his comrades having long deſerted him, and informed his father of his intercourſe with the daughter of a *Mléch'ha*, the irritated ſage refuſed to admit him into his manſion: he wandered, therefore, from country to country, till he arrived in *Barbara*, where he ſuffered extreme pain from the burning ſands; and having reached the banks of the *Criſhnà*, he performed a rigorous penance for many years, during which he barely ſupported life with water and dry leaves. At length MAHA'DE'VA appeared to him, aſſured him that his offence was forgiven, and gave him leave, on his humble requeſt, to fix his abode on the banks of the holy river *Cálì*, reſtoring him to his loſt ſacerdotal claſs, and promiſing an increaſe of virtue and divine irradiation. From the character, in which the God revealed himſelf, he was afterwards named AGHA-

HE'SA, or *Lord of him who forſakes ſin*; and the ſtation of A'LAVA'LI was called *Aghabéſa-ſt'hán*, or *Aghabéſam*.

Now we find the outline of a ſimilar tale in the ancient *Roman* hiſtory; and one would think that the *Hindu* writers wiſhed to ſupply what was deficient in it. The old deities of *Rome* were chiefly rural, ſuch as the *Fauns*, the *Sylvans*, and others who preſided over *orchards* and *gardens*, like the ſage A'LAVA'LA: the *Sanſcrit* word *ála*, which is lengthened to *álavála*, when the trench is carried quite round the tree, ſeems to be the root of ἀλωὰ, a vineyard or an orchard, ἀλωὴ in the ſame ſenſe, ἄλσα gardens, and ἀλωεὺς, a gardener or huſbandman. We read of VERTUMNA with child by APOLLO, the daughter of FAUNUS by HERCULES, and thoſe of NUMITOR and TARCHETIUS, by ſome unknown Gods, or at leaſt in a ſupernatural manner; which may be the ſame ſtory differently told: the king of the *Mléch'has* would, no doubt, have ſaved the honour of his family, by pretending that his daughter had received the careſſes of a rural divinity.

THE origin of *Rome* is very uncertain; but it appears to have been at firſt a place of worſhip raiſed by the *Pelaſgi*, under the command of a leader, who, like many others, was named HERCULES: by erecting other edifices round it, they made it the capital of their new weſtern ſettlements; and it became ſo ſtrong a city, that the *Greeks* called it *Rhomè*, or *power itſelf*: but *Rómacà*, which all the *Hindus*

place

place very far in the weſt, was thus denominated, according to them, from *Róma*, or wool, becauſe its inhabitants wore mantles of *woollen cloth*; as the *Greeks* gave the epithet of λινοχλαίνης, from linen veſture, to the people of *Egypt* and to thoſe eaſtern nations, with whom they were acquainted. PLINY ſays, that the primitive name of *Rome* was ſtudiouſly concealed by the *Romans* (*a*); but AUGUSTINE informs us, that it was *Febris*: probably that word ſhould be written *Phoberis*. About two generations before the *Trojan* war, the *Pelaſgi* began to loſe their influence in the weſt, and *Rome* gradually dwindled into a place of little or no conſequence; but the old temple remained in it; according to the rules of grammatical derivation, it is more probable, that ROMULUS was thus named, becauſe he was found, when an infant, near the ſite of old *Rome*, than that new *Rome*, which he rebuilt and reſtored to power, ſhould have been ſo called from ROMULUS. A certain ROMANUS, believed to be a ſon of ULYSSES, is by ſome ſuppoſed to have built *Rome*, with as little reaſon as ROMULUS; if, indeed, they were not the ſame perſonage: ROMANUS, perhaps, was the King LATINUS, whom HESIOD mentions as *very powerful*; but, whether he was the foreign prince, whoſe daughter inſpired A'LAVA'LI with love, I cannot pretend to decide; however, theſe inquiries relate to the *dwíp* of *Varáha*; and the ſcope of our work leads us back to that of CUSHA.

(*a*) L. 3. C. 5.

It is reaſonable to believe, that *Aghabéſam* was the celebrated and ancient city of *Axum*, in the vicinity of the little *Criſhná*, or the *Aſtaboras* of our old geographers, now called *Tacazzè*; which, according to Mr. Bruce, is the largeſt river in *Abyſſinia*, next to the *Abay* or *Nile* (*a*): it is alſo held *ſacred*, and the natives call it *Tenuſh Abay*, or Little *Nile*, a very ancient appellation; for Strabo gives the name of *Teneſis* to the country bordering on that river (*b*). Hence, perhaps, the ancients miſtook this river for the *Nile*, to which they erroneouſly applied the name *Siris*; for the true *Siris* appears to be the Little *Criſhná*. The *Agows*, who live towards the heads of the *Nile* and the *Tacazzè*, may have derived their name from *Aghaba*; and we find the race of A'lava'li ſettled as well in the iſles of the Red Sea, near the *Abyſſinian* coaſt, as in the country adjacent to *Aghabéſam*: thoſe iſles were called *Alieu* and *Alaleæ*; and, in the diſtricts about the *Tacazzè*, were the *Elei* or *Eleii*, ſurnamed *Rhizophagi*, who dwelt on the banks of the *Aſtopus*, and the *Aſtaboras*; in which denominations of iſlands and tribes we may trace the radical word *A'la* or *A'lavála*.

The ſmaller *Criſhnà* was ſo denominated, either becauſe its waters were *black*, or becauſe it had its origin from an achievment of Crishna'; and its name *Aſt'himatì*, was given on an occaſion, which has been already mentioned, but which may here

(*a*) Vol. 3. p. 157. 612. (*b*) B. 16. p. 770.

be

be related at large from the *Bráhmánda*. When CRISHNA viſited *Sanc'ha-dwíp*, and had deſtroyed the demon, who infeſted that delightful country, he paſſed along the bank of a river, and was charmed with a delicious odour, which its waters diffuſed, in their courſe: he was eager to view the ſource of ſo fragrant a ſtream, but was informed by the natives, that it flowed from the temples of an elephant, immenſely large, milk white, and beautifully formed, that he governed a numerous race of elephants, and that the odoriferous fluid, which exuded from his temples, in the ſeaſon of love, had formed the river, which, from his name, was called *Sanc'hanágà*; that the *Dévas*, or inferior gods, and the *Apſaraſes*, or nymphs, bathed and ſported in its waters, impaſſioned and intoxicated with the liquid perfume. The *Hindu* poets frequently allude to the fragrant juice which oozes, at certain ſeaſons, from ſmall ducts in the temples of the male elephant, and is uſeful in relieving him from the redundant moiſture, with which he is then oppreſſed; and they even deſcribe the bees as allured by the ſcent, and miſtaking it for that of the ſweeteſt flowers; but though ARRIAN mentions this curious fact, no modern naturaliſt, I believe, has taken notice of it. CRISHNA was more deſirous than before of ſeeing ſo wonderful a phenomenon, and formed a deſign of poſſeſſing the elephant himſelf; but SANC'HANA'GA led againſt him a vaſt army of elephants, and attacked him with ſuch fury, that the incarnate God ſpent ſeven days in ſubduing the aſ-

ſailants,

ſailants, and ſeven more in attempting to ſeize their leader, whom at laſt he was obliged to kill with a ſtroke of his *Chacra*: the head of the huge beaſt had no ſooner fallen on the ground, where it lay like a mountain, than a beautiful *Yacſha*, or Genius, ſprang from the body, who proſtrated himſelf before CRISHNA, informing him, that he was VIJAYAVERDHANA, who had once offended MAHA'DE'VA, and been condemned by him to paſs through a mortal form, that he was ſupremely bleſſed in owing his deliverance to ſo mighty a God, and would inſtantly, with his permiſſion, return to his appeaſed maſter. The victor aſſented, and left the field of battle; where, from the *bones* of the ſlain elephants, roſe a lake, thence named *Aſt'hitarága*, from which flowed the river *Aſt'himatì*, whoſe hallowed waters, adds the author of the *Purána*, remove ſin and worldly affections: *aſt'hi*, a *bone*, pronounced *oſt'hi* in ſome provinces, is clearly the *Greek* ὀστέον, and its derivative *aſt'himat* becomes *aſt'himán*, in the firſt caſe maſculine; whence the river is by ſome old geographers called *Aiſtamenos*; for the names of rivers, which are feminine for the moſt part in *Sanſcrit*, are generally maſculine in the weſtern languages. We find it named alſo *Aſtaboras* and *Aſtabaras*; for *Aſt'hivara* means the *moſt excellent bone*, or ivory; and the *Adiabaræ*, who lived, ſays PLINY, on its banks, took their name, perhaps, from the river, the word *aſt'hi* being pronounced *áti* and *ádi* in ſome vulgar dialects; as the *Sanſcrit* word *haſti*, an elephant, is corrupted into *ḳáti*; *Mareb*, or *Sanc'hánágà*,

Sanc'hánágà, was anciently named *Aſtoſabas*, or *Aſtuſobas*, poſſibly from *Haſtiſrava*, or *flowing from an elephant*, in alluſion to the legend before related; and one would have thought *Haſtimatì*, or *Haſtimán*, a more rational appellation for the *Tacazzè*, ſince there are in fact many elephants in the country, which it waters. We muſt beware of confounding SANC'HANA'GA or the *Elephant* of *Sanc'hadwíp*, with SANC'HA-NA'GA, or the *Shell-ſerpant*, of whom we have already given a ſufficient account, and concerning whom we have nothing to add, except that the people of the mountains, now called *Hubáb*, have legendary traditions of a ſnake, who formerly reigned over them, and conquered the kingdom of *Sirè*.

V. CONCERNING the river *Nandá*, or the *Nile* of *Abyſſinia*, we meet with the following tales in the *Padmacóſha*, or *Treaſure of Lotos-flowers*. A king, named APYA'YANA, finding himſelf declining very low in the vale of years, reſigned his throne to APA'MVATSA, his ſon, and repaired with his wife SA'RMADA' to the hermitage of a renowned and holy *Bráhmen*, whoſe name was MRICA, or MRICU, intending to conſult him on the mode of entering into the *Aſrama*, or order, called *vánapreſt'ha*: they found only the ſon of the ſage, named *Márca*, or *Márcava*, who gave them full inſtructions, and accompanied them to the hilly parts of the country, where he adviſed them to reſide. When they arrived at their deſtined retreat, the *Dévas*, pleaſed with their piety, ſcattered *flowers* on them like rain,

whence

whence the mountains were called *Puſhpavarſhā*; according to the derivation of the Mythologiſts; but *Puſhpavarſham*, which is the name of the country round them, may ſignify no more than the region of flowers: the Gods were not ſatisfied with a ſhower of bloſſoms, and when the firſt ceremonies were performed at *Puſhpa-verſa-ſt'hán*, they *rained* alſo *tears of joy*, which being mingled with thoſe of the royal pair and the pious hermit, formed the river *Nandà*, whoſe waters haſtened to join the *Cálì*, and their united ſtreams fell at length into the *Sanc'hábdhi*, or ſea of *Sanc'ha*. The goddeſs, who preſided over the *Nandá*, paſſed near the manſion of a ſage, named SA'NTAPANA, a child of SANTAPANA, or the Sun, who ran with delight to meet her and conducted her near his hermitage, where *Dévatás* and *Rĭſhis* were aſſembled to pay her divine honours: they attended her to the place of her, confluence with the great *Crĭſhnà*, near which was afterwards built *Sántapana-ſt'hán*, and there the ſage fixed a *linga*, or emblem of SA'NTAPANA-'SIVA, to which proſtrations muſt be made, after preſcribed ablution in the hallowed waters, by all ſuch as deſire a ſeat in the manſions of *Swerga*.

THE mountains and country of *Puſhpavarſha* ſeem to be thoſe round the lake *Dembea*, which immediately after the rains, ſays Mr. BRUCE, look, from the bloſſoms of the *Wanzey*, as if they were covered with white linen or new fallen ſnow. DIODORUS calls them *Pſeuaras* in the oblique caſe; and STRABO, *Pſebœos*; the lake itſelf being alſo named *Pſeboa*,

boa, or *Pſebo*, from the *Sanſcrit* word *puſhpa*. By one of the old *Hindu* writers, the river *Nandá* is placed between *Barbara* and *Cuſha-dwip*; by another in *Sanc'ha-dwip* itſelf; but this is eaſily reconciled, for, according to the more ancient diviſion of the earth, the exterior *dwíp* of CUSHA was conſidered as a part of *Sanc'ha-dwip*; though, in the new diviſion, it is juſt the reverſe; all agree, that the *Nanda* runs, in great part of its courſe, from ſouth to north; and hence many *Bràhmens* draw a concluſion, which by no means follows, that the *Cálì*, which it joins, muſt flow from weſt to eaſt. *Sántapana-ſt'hán*, I conceive to have ſtood at the *prayága* or *trivénì*, that is, at the confluence of the ſmaller *Criſhná* with the united waters of the *Nandá* and the *Cálì*; and I ſuppoſe it to have been the APOLLINIS *oppidum* of PLINY (*a*), or the capital of the *Adiabaræ*, called alſo *Megabari*, whom I have already mentioned: for SA'NTAPANA was an *avátar*, or incarnate form of the Sun, and the country round is *aſrama*, or hermitage, is known to this day by the name of *Kuara*, which means the Sun, according to Mr. BRUCE, and which is no other than the *Sanſcrit* word *Cwára*, or *going* round the *earth*: the *Nandá*, I preſume, or *Nile* of *Abyſſinia*, was alſo named the river of SA'NTAPANA, whence the *Greeks* firſt made *Aſtapún* in the oblique caſe, and thence, as uſual formed the nominative *Aſtapus*. According to the *Puránas*, the *Nandá* and the Little

(*a*) Lib. 6. Cap. 30.

Criſhná

Criſhná unite, before they fall into the *Cálì*; and PTOLEMY alſo ſuppoſes that they join near the ſouthern border of *Meroe*, and then are divided, one branch flowing eaſtward, and another weſtward, into the main body of the *Nile*: that inquiſitive geographer acknowledges himſelf indebted for much uſeful information to many learned *Indians*, whom he knew at *Alexandria*, and thoſe *Hindus* were probably acquainted with the *Puránas*; but ERATOSTHENES was better informed than PTOLEMY, with reſpect to the rivers in queſtion; and the miſtake of the *Hindu* authors may have ariſen from a fact, mentioned by Mr. BRUCE, that, during the rains, the floods divide themſelves, part running weſtward into the *Nile*, part eaſtward into the *Tacazzè*. It ſhould not be omitted, that the country of the ſage MRICU and his ſon MA'RCAVA, ſeems to be that of the *Macrobii*, now inhabited by the *Gonguas*, *Gubas*, and *Shangallas*; the *Greeks*, according to their cuſtom, having changed *Marcaba* into *Macrobios*, or long-lived; though that country, ſays the *Abyſſinian* traveller, is one of the moſt unhealthy on earth; indeed, if MA'RCANDE'YA, the ſon of MRICANDU, be the ſame perſon with MA'RCAVA, he was truly *Macrobios*, and one of the nine *long-lived* ſages of the *Puráns*.

VI. THE next legend is taken from the *Mahácalpa*; and we introduce it here as illuſtrative of that, which has been related in the ſecond ſection, concerning the two *Indian* Gods of Medicine, to whom ſome places in *Egypt* were conſecrated.

A MOST

A MOST pious and venerable ſage, named RISHI'-CE'SA, being very far advanced in years, had reſolved to viſit, before he died, all the famed places of pilgrimage; and, having performed his reſolution, he bathed at laſt in the ſacred water of the *Cálì*, where he obſerved ſome fiſhes engaged in amorous play, and reflecting on their numerous progeny, which would ſport like them in the ſtream, he lamented the improbability of leaving any children: but, ſince he might poſſibly be a father, even at his great age, he went immediately to the king of that country, HIRANYAVERNA, who had fifty daughters, and demanded one of them in marriage. So ſtrange a demand gave the prince great uneaſineſs; yet he was unwilling to incur the diſpleaſure of a ſaint, whoſe imprecations he dreaded: he, therefore, invoked HERI, or VISHNU, to inſpire him with a wiſe anſwer, and told the hoary philoſopher, that he ſhould marry any one of his daughters, who of her own accord ſhould fix on him as her bridegroom. The ſage, rather diſconcerted, left the palace; but, calling to mind the two ſons of ASWINI', he haſtened to their terreſtrial abode, and requeſted, that they would beſtow on him both youth and beauty: they immediately conducted him to *Abhimatada*, which we ſuppoſe to be *Abydus* iu Upper *Egypt*; and, when he had bathed in the pool of *Rúpayauvana*, he was reſtored to the flower of his age with the graces and charms of CA'MADE'VA. On his return to the palace, he entered the ſecret apartments, called *antahpura*, where the

fifty princeſſes were aſſembled; and they were all ſo tranſported with the viſion of more than human beauty, that they fell into an *ecſtaſy*, whence the place was afterwards named *Móha-ſt'hán*, or *Móhana*, and is, poſſibly, the ſame with *Mohannan*: they no ſooner had recovered from their trance, than each of them exclaimed, that ſhe would be his bride; and, their altercation having brought HIRANYAVERNA into their apartment, he terminated the conteſt, by giving them all in marriage to RISHICE'SA, who became the father of a hundred ſons; and, when he ſucceeded to the throne, built the city of *Suc'haverddhana*, framed *vimánas*, or celeſtial, ſelf-moving cars, in which he viſited the gods, and made gardens abounding in delights, which rivalled the bowers of INDRA; but, having gratified the deſire, which he formed at *Matſyaſangama*, or the place where the *fiſh* were *aſſembled*, he reſigned the kingdom to his eldeſt ſon HIRANYAVRIDDHA, and returned in his former ſhape to the banks of the *Cálì*, where he cloſed his days in devotion.

VII. A VERY communicative *Pándit* having told me a ſhort ſtory, which belongs to the ſubject of this ſection, it ſeems proper to mention it, though I do not know, from what *Purán* it is taken. ARUNA'TRI, the fifth in deſcent from ATRI before named, was performing religious rites on the *Dévánica* mountains near the ſite of the modern *Cábul*, when a hero, whoſe name was TULYA, deſired his ſpiritual advice; informing him, that he had juſt completed the conqueſt of *Barbara*, ſubdued

dued the *Syámamuc'has*, who lived to the eaſt of the river *Cálì*, and overcame the *Sanc'háyanas*, but that ſo great an effuſion of blood, for the ſake of dominion and fame, had ſtained his ſoul with a ſinful impurity, which he was deſirous of expiating: the Sage accordingly preſcribed a fit penance, which the conqueror performed in the interior *Cuſha-dwíp*. A certain THOULES, or TAULES, is mentioned in *Egyptian* hiſtory as a ſon of ORUS, the Shepherd.

VIII. IN the firſt part of this eſſay, we intimated an opinion, that *Ugra-ſt'hán* was a part of *Memphis*, and that UGRA, whom the *Hindus* make a king of *Dwáraca* in *Gujjara-dés* or *Gujarát*, was the UCHOREUS, or OGDOUS, of the *Greeks*; nor is it impoſſible, that VEXORIS, who is repreſented as a great conqueror, was the ſame perſon with UCHOREUS. The ſtory of UGRA, or UGRASE'NA, we find in a book, entitled, *Amaréſwara-ſangraha-tantra*; from which the following paſſage is verbally tranſlated: "UG-" RASE'NA, chief of kings, was a bright ornament " of the *Yádava* race; and, having taken CRĬSHNA " for his aſſociate, he became ſovereign of all the " *Dwipas*; the *Devás*, the *Yacſhas*, and the *Rácſha-* " *ſas*, paid him tribute again and again; having " entered *Cuſha-dwíp*, and vanquiſhed its princes " elate with pride, the monarch raiſed an image of " ISWARA on the banks of the river *Cálì*, whence " the God was famed by the title of UGRE'SWARA, " and the place was called *Ugra-ſt'hána.*"

IX. THE following legend from the *Uttara-c'handa* is manifeſtly connected with the oldeſt hiſtory and mythology in the world. INDRA, king of *Méru*, having ſlain a *Daitya* of the ſacerdotal claſs, was obliged to retire from the world, in order to perform the penance ordained for the crime of *Brahmahatyá*, or the murder of a *Bráhmen*: his dominions were ſoon in the greateſt diſorder, and the rebel *Daityas* oppreſſed the *Dévas*, who applied for aſſiſtance to NAHUSHA, a prince of diſtinguiſhed virtues, whom they unanimouſly elected king of their heavenly manſions, with the title of DE'VANAHUSHA. His firſt object was to reduce the *Daityas* and the ſovereigns of all the *dwíps*, who had ſhaken off their allegiance; for which purpoſe he raiſed an immenſe army, and marched through the interior *Cuſha-dwíp*, or *Iran* and *Arabia*, through the exterior *dwíp* of CUSHA, or *Ethiopia*, through *Sanc'ha-dwíp* or *Egypt*, through *Varáha-dwip* or *Europe*, through *Chandra-dwíp*, and through the countries now called *Siberia* and *China*: when he invaded *Egypt*, he overthrew the combined forces of the *Cutila-céſas* and *Syáma-muc'has*, with ſo terrible a carnage, that the *Cálì*, (a word which means alſo the *female devourer*) was reported to have ſwallowed up the natives of *Egypt*, whoſe bodies were thrown into her ſtream. During his travels, he built many places of worſhip, and gave each of them the title of *Dévanáhuſham*: the principal rivers of the countries, through which he paſſed, were alſo diſtinguiſhed by his name; NAHUSHA being an appella-

tion

tion of the *Nile*, of the *Chacſhu*, or *Oxus*, of the *Varáha* or *Iſter*, and of ſeveral others. He returned through *India* to *Méru*, but unhappily fell in love with SACHI' or PULO'MAJA', the conſort of INDRA, who ſecretly reſolved on perfect fidelity to her lord, and, by the advice of VRIHASPATI, regent of the planet *Jupiter*, and preceptor of the *Dévas*, promiſed NAHUSHA to favour his addreſſes, if he would viſit her in a *dólà*, or palanquin, carried on the ſhoulders of the holieſt *Bráhmans*: he had ſufficient influence to procure a ſet of reverend bearers; but ſuch was the ſlowneſs of their motion, and ſo great was his eagerneſs to ſee his beloved, that he ſaid, with impatience, to the chief of them, *Serpe*, *Serpe*, which has preciſely the ſame ſenſe in *Sanſcrit* and in *Latin*; and the ſage, little uſed to ſuch an imperative, anſwered, "be thyſelf a ſer-"pent." Such was the power of divine learning, that the imprecation was no ſooner pronounced, than the king fell on the earth in the ſhape of that large ſerpent, which is called *Ajágara* in *Sanſcrit*, and *Boa* by naturaliſts: in that ſtate of humiliation he found his way to the *Black Mountains*, and glided in ſearch of prey along the banks of the *Cálì*; but, having once attempted to ſwallow a *Bráhmen* deeply learned in the *Védas*, he felt a ſcorching flame in his throat, and was obliged to diſgorge the ſage alive, by contact with whom, his own intellects, which had been obſcured by his fall, became irradiated, and he remembered with penitence his crime and its puniſhment. He ceaſed,

from that day, to devour human creatures, and, having recovered his articulation, together with his underſtanding, he wandered through the regions adjacent to the *Nile*, in ſearch of ſome holy *Bráhmen*, who could predict the termination of his deſerved miſery: with this view he put many artful queſtions to all, whom he met, and at length received information, that he would be reſtored to his priſtine ſhape by the ſons of PANDU. He had no reſource, therefore, but patience, and again traverſed the world, viſiting all the temples and places of pilgrimage, which he had named from himſelf in his more fortunate expedition: at laſt he came to the ſnowy mountains of *Himálaya*, where he waited with reſignation for the arrival of the PAN'DAVAS, whoſe adventures are the ſubject of VYASA's great Epic Poem.

THIS fable of DE'VA-NAHUSHA, who is always called DEO-NAUSH, in the popular dialects, is clearly the ſame in part with that of DIONYSUS, whether it allude to any ſingle perſonage, or to a whole colony; and we ſee in it the origin of the *Grecian* fiction, that of DIONYSUS was ſewed up in the *Méros*, or *thigh*, of JUPITER; for *Méru*, on which DEVA-NAHUSHA reſided for a time, was the ſeat of of INDRA, or ZEUS *Ombrios*: by the way, we muſt not confound the celeſtial *Méru* with a mountain of the ſame appellation near *Cábul*, which the natives, according to the late Mr. FORSTER, ſtill call *Mercoh*, and the *Hindus*, who conſider it as a ſplinter of the heavenly mountain, and ſuppoſe, that the

gods occaſionally deſcend on it, have named *Méru-ſringa*. Names are often ſo ſtrangely corrupted, that we ſuſpect DEO-NAUSH to be alſo the *Scythian* monarch, called TANAUS by JUSTIN (*a*), and TAUNASIS by JORNANDES, who conquered *Aſia*, travelled into *Egypt*, and gave his name to the river, otherwiſe called *Iaxartes*; we have already mentioned *Nous* as a *Greek* name of the *Nile*, and the *Danube* or *Iſter* was known alſo by that of *Danuſius* or *Tanais (b)*: in which points the *Puránas* coincide with HORUS, APOLLO, EUSTATHIUS, and STRABO.

X. THE author of the *Vis'va-pracás* gives an account of an extraordinary perſonage, named DARDA'NASA, who was lineally deſcended from the great JAMADAGNI: his father, ABHAYA'NA'S lived on the banks of the river *Vitaſtà*, where he conſtantly performed acts of devotion, explained the *Vedas* to a multitude of pupils, and was choſen by CHITRARAT'HA, who though a *Vaiſya*, reigned in that country, as his *guru*, or ſpiritual guide. Young DARDA'NA'SA had free acceſs to the ſecret apartments of the palace, where the daughter of the king became enamoured of him, and eloped with him through fear of detection, carrying away all the jewels and other wealth that ſhe could collect: the lovers travelled from hill to hill, and from foreſt to foreſt, until they reached the banks of the *Cálì*, where their property ſecured them a happy retreat. PRAMO'DA, a virtuous and learned *Bráh-*

(*a*) Lib. 1. Cap. 1. and Lib. 2. Cap. 36.
(*b*) *Euſtath.* on *Dionyſ. Perieg.* v. 298.

men of that country, had a beautiful daughter, named PRAMADA', whom DARDA'NA'SA, with the assent of the princess, *took by the hand*, that is *married*, according to the rites prescribed in the *Véda*; and his amiable qualities gained him so many adherents, that he was at length chosen sovereign of the whole region, which he governed with mildness and wisdom. His ancestry and posterity are thus arranged:

JAMADAGNI.

Jámadagni,	*Abhayánás*,
Práchínás,	DARDA'NA'S,
Támránás,	*Vainabhritánás*,
Náshtránás,	*Técánás*,
Bhúnjánás,	*Bhábánás*,
Crauncháńás,	*Traicáyanyás*,
Abhayájatánás,	*Avadátánás*.

THE river, here named *Vitastà*, and vulgarly *Jelam*, is the *Hydaspes* of the *Greeks*: a nation, who lived on its banks, are called *Dardaneis*, by DIONYSIUS (*a*); and the *Grecian* DARDANUS was probably the same with DARDA'NA'SA, who travelled into *Egypt* with many associates. We find a race of *Trojans* in *Egypt*; a mountain, called anciently *Troicus*, and now *Tora*, fronted *Memphis*; and at the foot of it was a place actually named *Troja*, near the *Nile*, supposed to have been an old settlement of *Trojans*, who had fled from the forces of MENELAUS; but

(*a*) Perieg v. 11.---38.

CTESIAS,

CTESIAS, who is rather blameable for credulity than for want of veracity, and moſt of whoſe fables are to be found in the *Puráns*, was of a different opinion; for he aſſerted, according to DIODORUS of *Sicily*, that *Troja* in *Egypt* was built by *Trojans*, who had come from *Aſſyria* under the famed SEMIRAMIS (*a*), named SAMI'RAMA' by the ancient *Hindu* writers; and this account is confirmed by HERODOTUS, who ſays, that a race of DARDANIANS were ſettled on the banks of the river *Gyndes*, near the *Tigris* (*b*), where, I imagine, DARDANA'SA and his aſſociates firſt eſtabliſhed themſelves, after their departure from India (*c*). EUSTATHIUS, in his comment on the *Periegeſis*, diſtinguiſhes the *Dardaneis* from the *Dardanoi*, making the firſt an *Indian*, and the ſecond a *Trojan*, race (*d*); but it ſeems probable, that both races had a common origin: when HOMER gives the *Trojans* the title of *Meropians*, he alludes to their eaſtern origin from the borders of *Méru*; the very name of King MEROPS being no other than M'ERUPA, or ſovereign of that mountainous region.

XI. WE come now to a perſon of a different character; not a prince or a hero, but a bard, whoſe life is thus deſcribed in the *Vis'vaſára*. On the banks of the *Cálì* dwelt a *Bráhmen*, whoſe name was LE'C'HA'YANA'S; a ſage rigorouſly devout,

(*a*) B. 2. (*b*) B. 1. C. 189. (*c*) Iliad. Y. v. 215.

(*d*) Οἱ Δαρδανεῖς, Ἰνδικὸν ἔθνος, οἱ μέντοι Δάρδανοι, Τρωϊκόν.

Euſtath. on *Dionys.* v. 11, 38.

ſkilled

ſkilled in the learning of the *Védas*, and firmly attached to the worſhip of HERI; but, having no male iſſue, he was long diſconſolate, and made certain oblations to the God, which proved acceptable; ſo that his wife SA'NCRITI became pregnant, after ſhe had taſted part of the *charu*, or cake of rice, which had been offered: in due time, ſhe was delivered of a beautiful boy, whom the *Bráhmens*, convened at the *játacarma*, or ceremony on his birth, unanimouſly agreed to name HERIDATTA, or *given* by the divinity. When the *ſanſcára*, or inſtitution of a *Bráhmen*, was completed, by his inveſtiture with the ſacerdotal ſtring, and the term of his ſtudentſhip in the *Véda* was paſt, his parents urged him to enter into the *ſecond* order, or that of a married man; but he ran into the woods, and paſſed immediately into the *fourth* order, diſclaiming all worldly connections, and wholly devoting himſelf to VISHNU. He continually practiſed the *ſamádhiyóga*, or *union with the deity by contemplation*; fixing his mind ſo intenſely on GOD, that his vital ſoul ſeemed concentrated in the *Brahma-randhra*, or pineal gland, while his animal faculties were ſuſpended, but his body ſtill uncorrupted, till the reflux of the ſpirits put them again in motion: a ſtate, in which the *Hindus* aſſert, that ſome *Yógis* have remained for years, and the fanciful gradations of which are minutely deſcribed in the *Yóga-ſáſtra*, and even delineated in the figures called *Shatchacra*, under the emblems of lotos flowers, with different numbers of petals, according to the ſuppoſed ſta-

tions

tions of the ſoul, in her myſtical aſcent. From this habit of *merging* all his vital *ſpirits*, in the idea of the Supreme Being, HERIDATTA was named LI'NA'SH; a name which the people repeated with enthuſiaſm; and he became the *guru*, or ſpiritual director, of the whole nation: he then rambled over the earth, ſinging and dancing, like a man in a phrenſy; but he ſang no hymns, except thoſe which himſelf had compoſed; and hence it came, that all older hymns were neglected, while thoſe of LINA'SU alone were committed to merory from his lips, and acquired univerſal celebrity. Other particulars of his life are mentioned in the *Puránas*, where fragments of his poetry are, moſt probably cited: I have no doubt, that he was the ſame perſon with the LINUS of the *Greeks*; and, if his hymns can be recovered, they will be curious at leaſt, if not inſtructive. LINA'SU was the eighth in deſcent from the ſage BHARADWA'JA, whom ſome call the ſon of VRIHASPATI, or the regent of JUPITER: he is ſaid to have married at an advanced age, by the ſpecial command of HERI, and five of his deſcendants are named in the following pedigree:

BHARADWA'JA,
Cárishháyanás,
Cshámyáyanás,
Gauriváyanás,
Cárunáyanás,
Lec'háyanás,
LI'NA'SU, or *Línáyanás,*
Caundáyanás,
Máshháyanás,
Cámacáyanás,
Bhrityáyanás,

Bhrityáyanás, *Sánc'haláyanás*,
Sic'háyánás, *Cás'ucáyanás*.

XII. THE tale of LUBDHACA relates both to the morals and aſtronomy of the *Hindus*, and is conſtantly recited by the *Bráhmens* on the night of SIVA, which falls on the *fourteenth* of *Mágha*, or of *P'hálgun*, according as the month begins from the oppoſition or the conjunction.

LUBDHACA was deſcended from the race of *Palli*, and governed all the tribes of *Cirátas*: he was violent and cruel, addicted paſſionately to the pleaſures of the chaſe, killing innocent beaſts without pity, and eating their fleſh without remorſe. On the *fourteenth* lunar day of the dark half of *P'hálgun*, he had found no game in the foreſt; and at ſun-ſet, faint with hunger he roved along the banks of the *Criſhná*, ſtill earneſtly looking for ſome animal whom he might ſhoot: at the beginning of night he aſcended a *Bilva-tree*, which is conſecrated to MAHA'DE'VA, whoſe emblem had been fixed under it, near a ſpring of water; and, with a hope of diſcerning ſome beaſt through the branches, he tore off the leaves, which dropped on the *linga*, ſprinkling it with dew; ſo that he performed ſacred rites to the God, without intending any act of religion. In the firſt watch of the night a large male antelope came to the ſpring; and LUBDHACA, hearing the ſound which he made in drinking, fixed his arrow, and took aim at the place, whence the noiſe proceeded;

proceeded; when the animal, being endued by SIVA with ſpeech and intellect, told him, that he had made an aſſignation with a beloved female, and requeſted him to wait with patience till the next day, on which he promiſed to return; the mighty hunter was ſoftened, and, though nearly famiſhed, permitted the antelope to depart, having firſt exacted an oath, that he would perform his engagement. A female antelope, one of his conſorts, came in the ſecond watch to drink at the ſpring; who was in like manner allowed to eſcape, on her ſolemn promiſe, that ſhe would return, when ſhe had committed her helpleſs young to the care of a ſiſter; and thus, in the third and fourth watches, two other females were releaſed for a time, on pretences nearly ſimilar, and on ſimilar promiſes. So many acts of tender benevolence, in ſo trying a ſituation, and the rites to MAHA'DE'VA, which accompanied them from watch to watch, though with a different intention, were pleaſing to the God, who enlightened the mind of LUBDHACA, and raiſed in him ſerious thoughts on the cruelty of ſlaying the innocent for the gratification of his appetite: at early dawn he returned to his manſion, and, having told his family the adventure of the night, aſked whether, if he ſhould kill the antelope, they would participate his guilt, but they diſclaimed any ſhare in it, and inſiſted, that, although it was his duty to provide them with ſuſtenance, the puniſhment of ſin muſt fall on him ſolely. The faithful and amiable beaſt

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at that moment approached him, with his three comforts and all his little ones, desiring to be the first victim; but LUBDHACA exclaimed, that he would never hurt his friend and his guide to the path of happiness, applauded them for their strict observance of their promises, and bade them return to the woods, into which he intimated a design of following them as a hermit: his words were no sooner uttered, than a celestial car descended with a messenger from SIVA, by whose order the royal convert and the whole family of antelopes were soon wafted, with radiant and incorruptible bodies, to the starry regions, fanned by heavenly nymphs, as they rose, and shaded by genii, who held umbrellas, while a chorus of etherial songsters chanted the praises of tenderness to living creatures, and a rigorous adherence to truth. LUBDHACA was appointed regent of *Sirius*, which is called the *yóga* star; his body is chiefly in our Greater Dog, and his *arrow* seems to extend from β in that asterism to $\varkappa$ in the knee of ORION, the *three* stars in whose neck are the lunar mansion *Mrigasiras*, or the *head* of the male *antelope*, who is represented looking round at the archer; the *three* stars in the belt are the females, and those in the sword, their young progeny; MAHA'DE'VA, that he might be near his favourites, placed himself, it is said, in the next lunar mansion *A'rdrà*, his head being the bright star in the shoulder of ORION, and his body including those in the arm, with several smaller stars in the

galaxy

galaxy. The ſon of LUBDHACA ſucceeded him on earth, and his lineal deſcendants yet reign, ſays the author of the *Purán*, on the delightful banks of the *Criſhná*.

THIS legend proves a very material fact, that the *Pallis* and *Cirátas* were originally the ſame people; it ſeems to indicate a reformation in ſome of the religious tenets and habits of the nations bordering on the *Criſhná*, and the whole appears connected with the famous *Egyptian* period regulated by the heliacal riſing of *Sirius*: the river here mentioned I ſuppoſe to be the ſmaller *Criſhná*, or the *Siris* of the ancients, ſo named, as well as the province of *Siré*, from the word *Seir*, which means a *dog*, ſays Mr. BRUCE, in the language of that country. The conſtellations of ORION and the two Dogs point at a ſimilar ſtory differently told; but the name of LUBDHACA ſeems changed by the *Greeks* into LABDACUS; for ſince, like the ancient *Indians*, they applied to their new ſettlements, the hiſtory and fables of their primitive country, they repreſent LABDACUS as the grandſon of CADMUS, the ſon of POLYDORUS, (for ſo they were pleaſed to diſguiſe the name) and the father of LAIUS: now CADMUS, as we have ſhown, as CARDAME'SWARA, or MAHA'DE'VA, and POLYDORUS, or POLYDOTUS, was PALLIDATTA, the *gift* of the national God PALLI or NAIRRIT. As to LABDACUS, he died in the flower of his age, or diſappeared, ſay the *Hindus*, and was tranſlated into heaven; but, during his minority,

or

the reins of government were held by LYCUS, a ſon of NYCTEUS, or NACTUN-CHARA: he was ſucceeded by LAIUS, which, like *Páli*, means a *herdſman*, or *ſhepherd*, for λαία, λεία, and λείη ſignify herds and flocks; and thus we find a certain LAIUS, who had a ſon BUCCOLION, and a grandſon PHIALUS, both which names have a reference to *paſture*, for the ſhepherds were called by the *Greeks* Αγελαῖοι, and AGELAIA, was ſynonymous with PALLAS. The ſon of LAIUS was ŒDIPUS, with whoſe dreadful misfortune, as we intimated in the firſt ſection, the *Hindus* are not unacquainted, though they mention his undeſigned inceſt in a different manner, and ſay, that YO'GABRASHTA', whom they deſcribe as a flagitious woman, entered into the ſervice of ſome cowherds, after the miſerable death of her ſon MAHA'SU'RA, or the *Great Hero*, by LINA'SU, the ſon of LUBDHACA, who was deſcended from PALDI: the whole ſtory ſeems to have been *Egyptian*, though transferred by the *Greeks* to *Thebes* in their own country.

XIII. THE laſt piece of hiſtory, mixed with an aſtrological fable, which I think it uſeful to add, becauſe it relates to *Barbara*, is the legend of DA'SA-RAT'HA, or the monarch, *whoſe car had borne him to ten regions*, or to the *eight* points, the zenith, and the nadir: it is told both in the *Bhawiſhya Purán* and the *Bráhmánda*. He was deſcended from SU'RYA, or HE'LI, which is a name of the Sun in *Greek* and in *Sanſcrit*: one of his anceſtors, the great

RAGHU,

RAGHU, had conquered the ſeven *dwípas*, or the whole earth, and VISHNU became incarnate in the perſon of his ſon RA'MACHANDRA. It happened in the reign of DASARAT'HA, that SANI, having juſt left the lunar manſion, *Crittiçá*, or the Pleiads, was entering the Hyads, which the *Hindus* call *Róhinì*, and that paſſage of SATURN is diſtinguiſhed by the appellation of *Sacata-bhéda*, or the *ſection of the wain*; an univerſal drought having reduced the country to the deepeſt diſtreſs, and a total depopulation of it being apprehended, the king ſummoned all his aſtrologers and philoſophers, who aſcribed it ſolely to the unfortunate paſſage of the malignant planet; and VASISHT'HA added, that, unleſs the monarch himſelf would attack SANI, as he ſtrongly adviſed, neither INDRA nor BRAHMA' himſelf could prevent the continuance of the drought for twelve years. DASARAT'HA that inſtant aſcended his miraculous car of pure gold, and placed himſelf at the entrance of *Róhinì*, blazing like his progenitor the Sun, and drawing his bow, armed with the tremendous arrow *Sanhárâſtra*, which attracts all things with irreſiſtible violence: SANI, *the ſlow-moving child of* SU'RYA, *dreſſed in a blue robe, crowned with a diadem, having four arms, holding a bow, a ſpiked weapon, and a cimeter,* (thus he is deſcribed in one verſe,) diſcerned his formidable opponent from the laſt degree of *Crittiçà*, and rapidly deſcended into the land of *Barbara*, which burſt into a flame, while he concealed himſelf

far under ground. The hero followed him; and his legions, marching to his aſſiſtance, periſhed in the burning ſands; but SANI was attracted by the magnetick power of the *Sanhárâſtra*, and, after a vehement conflict, was overpowered by DASARAT'HA, who compelled him to promiſe, that he never more would attempt to paſs through the wain of *Róhinì*: the victor then returned to his palace, and the regent of the planet went to SANI-*ſt'hán*, in *Barbara*, while the ground, on which he had fought, aſſumed a red hue. The *Hindu* aſtrologers ſay, that SANI has hitherto performed his promiſe, but that, in four or five years, he will approach ſo nearly to *Róhinì*, that great miſchief may be feared from ſo noxious a planet; who has nothing in this age to apprehend from a hero in a ſelf-moving car with an irreſiſtible weapon: they add, that MANGALA, or *Mars*, the child of PRIT'HIVI, has alſo been prevented from traverſing the waggon of *Róhinì*, but that VRIHASPATI, SUCRA, and BUDHA, or *Jupiter*, *Venus*, and *Mercury*, paſs it freely and innocently, while it is the conſtant path of SO'MA, or the Moon, of whom the beautiful *Róhinì*, or *Aldeberán*, is the favourite conſort.

THE hiſtory of DASARAT'H being immediately connected with that of RA'MACHANDRA, and conſequently of the firſt colonies, who ſettled in *India*, it may properly conclude this third ſection, which has been confined to the demigods and ſages, who diſtinguiſhed themſelves in the countries bordering

on

on the *Nile* of *Ethiopia*; and, whatever may be thought of ſome etymological *conjectures*, which I have generally confirmed by facts and circumſtances; it has been proved, I truſt, by poſitive *evidence*, that the ancient *Indians* were acquainted with thoſe countries, with the courſe of that celebrated river, and with *Miſra*, or *Egypt*.

REMARKS

ON THE PRECEDING ESSAY.

By the PRESIDENT.

SINCE I am perſuaded, gentlemen, that the learned Eſſay on *Egypt* and the *Nile*, which you have juſt attentively heard, has afforded you equal delight with that which I have myſelf received from it, I cannot refrain from endeavouring to increaſe your ſatisfaction, by confeſſing openly, that I have at length abandoned the greateſt part of that natural diſtruſt and incredulity, which had taken poſſeſſion of my mind, before I had examined the ſources, from which our excellent aſſociate, Lieutenant WILFORD, has drawn ſo great a variety of new and intereſting opinions. Having lately read again and again, both alone and with a *Pandit*, the numerous and original paſſages in the *Puránas* and other *Sanſcrit* books, which the writer of the diſſertation adduces in ſupport of his aſſertions, I am happy in bearing teſtimony to his perfect good faith and general accuracy, both in his extracts and in the tranſlations of them; nor ſhould I decline the trouble of annexing literal verſions of them all, if our third volume were not already filled with a ſufficient ſtore of curious, and (my own part being excepted) of valuable, papers:

there

there are two, however, of Mr. WILFORDS extracts from the *Puránas*, which deserve a verbal translation; and I, therefore, exhibit them word for word, with a full conviction of their genuineneſs and antiquity.

THE firſt of them is a little poem, in the form of the hymns aſcribed to ORPHEUS, in praiſe of the *Nílá*, which all the *Bráhmens* allow to be a ſacred river in *Cuſha-dwíp*, and which we may confidently pronounce to be the *Nile*: it is taken from the *Scanda-purán*, and ſuppoſed to be the compoſition of VISVA'MITRA, the father of SACONTALA', with whoſe life you are well acquainted:

1. "*Cálì*, *Criſhná*, likewiſe NI'LA'; *'Syamá*, *Cálá*, "and *Aſitá* alſo; *Anja-nábhá* and *'Syámalá*; *Mécha-*"*cà* too and *Pávanì*;

2. "*Aghahá* and *Móchadá*—theſe twelve proſper-"ous names of the *Cálicà*, in whatever receptacle "of water.

3. "A man ſhall repeat at the time of bathing, "he ſhall gain the fruit of an ablution in the *Cálì*. "No ſtream on earth is equal to the river *Cálì* as a "giver of increaſe to virtue.

4. "He, who has bathed in her *ſtream*, is wholly "releaſed from the murder of a *Bráhmen* and every "other crime: they, who have been offenders in "the higheſt degree, *are purified by her*, and con-"ſequently they who have committed rather in-"ferior ſins.

5 "They, who have arrived on the bank of the "river *Cálì*, are indubitably releaſed from ſin;

" and even by a ſight of the river *Cálì*, an aſſem-
" blage of crimes is quite effaced;

6. " But to declare the fruit gained by bathing in
" her *waters*, is impoſſible even for BRAHMA'.
" Theſe delightful *and* exquiſite names whatever
" men

7. " Shall repeat, even they are *conſidered as* dúly
" bathed in the river *Cálì*: conſtantly, therefore,
" muſt they be repeated with all *poſſible* attention."

HERE I muſt obſerve, that the couplets of the *Vêda*, which our learned friend has quoted at the beginning of his Eſſay, are in a ſimilar ſtrain to thoſe of VISVA'MITRA; nor have I a doubt of their authenticity, becauſe the fifth line is clearly in a very ancient dialect, and the original ends in the manner of the *Hindu* ſcripture, with a repetition of the two laſt words; but, either we muſt reject a redundant ſyllable in the concluding verſe, (though ſuch a redundance often occurs in the *Véda*) or we muſt give a different verſion of it. The line is,

Sitáſitaſamáyógát param yáti nanivertatè,

which may thus be rendered: " By whoſe union of
" white and dark azure *waters*, a mortal, *who bathes*
" *in them*, attains the Moſt High, *from whoſe preſence*
" he returns not *to this terreſtial manſion.*"

OF the ſecond paſſage, from the *Padma-purán*, the following tranſlation is minutely exact:

1. " TO SATYAVARMAN, that ſovereign of the
" *whole* earth, *were* born three ſons; the eldeſt
" SHERMA,

" SHERMA; then C'HARMA: and, *thirdly*, JYA'PETI
" by name:

2. " *They were* all men of good morals, excellent
" in virtue and *virtuous* deeds, ſkilled in the uſe of
" weapons to ſtrike with or to be thrown; brave
" men, eager for victory in battle.

3. " BUT SATYAVARMAN, being continually de-
" lighted with devout meditation, *and* ſeeing his
" ſons fit *for dominion*, laid upon them the burden
" of government.

4. " *Whilſt* he remained honouring and ſatisfy-
" ing the gods, and prieſts, and kine. One day
" by the act of deſtiny, the king, having drunk
" mead,

5. " Became ſenſeleſs *and* lay aſleep naked:
" then was he ſeen by C'HARMA, and by him were
" his two brothers called,

6. " *To whom he ſaid:* What now has befallen?
" In what ſtate is this our ſire? By thoſe two was
" he hidden with clothes, and called to his ſenſes
" again and again.

7. " Having recovered his intellect, and perfect-
" ly knowing what had paſſed, he curſed C'HARMA,
" *ſaying*: Thou ſhalt be the ſervant of ſervants;

8. " *And*, ſince thou waſt a laugher in their pre-
" ſence, from laughter ſhalt thou acquire a name.
" Then he gave to SHERMA the wide domain on
" the ſouth of the ſnowy mountains,

9. " And to JYA'PETI he gave all on the north
" of the ſnowy mountain; but he, by the power of
" religious contemplation, attained ſupreme bliſs."

Now you will probably think, that even the conciſeneſs and ſimplicity of this narrative are excelled by the *Moſaick* relation of the ſame adventure; but, whatever may be our opinion of the old *Indian* ſtyle, this extract moſt clearly proves, that the SATYAVRATA, or SATYAVARMAN, of the *Puráns*, was the ſame perſonage (as it has been aſſerted in a former publication) with the NOAH of Scripture, and we conſequently fix the utmoſt limit of *Hindu* Chronology; nor can it be with reaſon inferred, from the identity of the ſtories, that the divine legiſlator borrowed any part of his work from the *Egyptians*: he was deeply verſed, no doubt, in all their learning, ſuch as it was; but he wrote what he knew to be truth itſelf, independently of their tales, in which truth was blended with fables; and their age was not ſo remote from the days of the patriarch, but that every occurrence in his life might naturally have been preſerved by traditions from father to ſon.

WE may now be aſſured, that the old *Hindus* had a knowledge of *Miſr* and of the *Nile*; that the legends of CEPHEUS and CASSIOPEIA (to ſelect one example out of many) were the ſame with thoſe of CAPE'YA and CA'SYAPI; that PERSEUS and ANDROMEDA were no other than PA'RASICA and ANTARMADA'; and that Lord BACON, whom, with all his faults (and grievous faults they were) we may juſtly call *the great architect of the temple of knowledge*, concluded rightly, that the Mythology of the *Greeks*, which their oldeſt writers do not pretend to

have invented, was no more than a *light air, which had paſſed from a more ancient people into the flutes of the* Grecians, and which they modulated into ſuch deſcants as beſt ſuited their fancies and the ſtate of their new ſettlements; but we muſt ever attend to the diſtinction between *evidence* and *conjecture*; and I am not yet fully ſatisfied with many parts of Mr. WILFORD'S Eſſay, which are founded on ſo uncertain a baſis as *conjectural* etymology; though I readily admit, that his etymologies are always ingenious, often plauſible, and may hereafter, perhaps, be confirmed by hiſtorical proof. Let me conclude theſe remarks with applying to him the words of the memorable writer, whom I have juſt named, and with expreſſing an opinion, in which I have no doubt of your concurrence, "That with perſevering "induſtry, and with ſcrupulous attention to genea- "logies, monuments, inſcriptions, names and ti- "tles, derivations of words, traditions and archives, "fragments of hiſtory, and ſcattered paſſages from "rare books on very different ſubjects, he has "preſerved a venerable *tablet from the ſhipwreck* of "of time; a work, operoſe and painful to the au- "thor, but extremely delightful to his readers, and "highly deſerving their grateful acknowledge- "ments."

AN

AN ACCOUNT

OF THE

METHOD OF CATCHING WILD ELEPHANTS,

AT TIPURA:

By JOHN CORSE, Esq.

IN the month of *November*, when the weather has become cool, and the ſwamps and marſhes, formed by the rains in the five preceding months, are leſſened, and ſome of them dried up, a number of people are employed to go in queſt of elephants.

At this ſeaſon the males come from the receſſes of the foreſt, into the borders and outſkirts thereof, whence they make nocturnal excurſions into the plains in ſearch of food, and where they often deſtroy the labours of the huſbandman, by devouring and trampling down the rice, ſugar canes, &c. that they meet with. A herd or drove of elephants, from what I can learn, has never been ſeen to leave the woods: ſome of the largeſt males often ſtray to a conſiderable diſtance, but the young ones always remain in the foreſt under the protection of the *Palmai*, or leader of the herd, and of the larger elephants. The *Goondahs*, or large males, come

out

out ſingly, or in ſmall parties, ſometimes in the morning, but commonly in the evening, and they continue to feed all night upon the long graſs, that grows amidſt the ſwamps and marſhes, and of which they are extremely fond. As often, however, as they have an opportunity, they commit depredations on the rice fields, ſugar canes, and plantain trees, that are near, which oblige the farmers to keep regular watch, under a ſmall cover, erected on the tops of a few long bamboos, about 14 feet from the ground: and this precaution is neceſſary to protect them from the tigers, with which this province abounds. From this lofty ſtation the alarm is ſoon communicated from one watchman to another, and to the neighbouring villages, by means of a rattle with which each is provided. With their ſhouts and cries, and noiſe of the rattles, the elephants are generally ſcared and retire. It ſometimes, however, happens, that the males advance even to the villages, overturn the houſes, and kill thoſe who unfortunately come in their way, unleſs they have had time to light a number of fires: this element ſeems to be the moſt dreaded by wild elephants, and a few lighted wiſps of ſtraw or dried graſs ſeldom fail to ſtop their progreſs. To ſecure one of the males, a very different method is employed from that which is taken to ſecure a herd: the former is taken by *Koomkees*, or female elephants trained for the purpoſe, whereas the latter is driven into a ſtrong encloſure called a *Keddah*.

As the hunters know the places where the elephants come out to feed, they advance towards them in the evening with four *Koomkees*, which is the number of which each hunting party consists: when the nights are dark, and these are the most favourable for their purpose, the male elephants are discovered by the noise they make in cleaning their food, by whisking and striking it against their forelegs, and by moon-light they can see them distinctly at some distance.

As soon as they have determined on the *Goondah* they mean to secure, three of the *Koomkees* are conducted silently and slowly by their *Mahotes* (drivers) at a moderate distance from each other, near to the place where he is feeding; the *Koomkees* advance very cautiously, feeding as they go along, and appear like wild elephants, that had strayed from the jungle. When the male perceives them approaching, if he takes the alarm and is viciously inclined, he beats the ground with his trunk and makes a noise, showing evident marks of his displeasure, and that he will not allow them to approach nearer; and if they persist, he will immediately attack and gore them with his tusks: for which reason they take care to retreat in good time. But should he be amorously disposed, which is generally the case, (as these males are supposed to be driven from the herd at a particular period by their seniors, to prevent their having connection with the females of that herd) he allows the females to approach, and sometimes even advances to meet them.

When from theſe appearances, the *Mahotes* judge that he will become their prize, they conduct two of the females, one on each ſide cloſe to him, and make them advance backwards, and preſs gently with their poſteriors againſt his neck and ſhoulders: the 3d female then comes up and places herſelf directly acroſs his tail; in this ſituation, ſo far from ſuſpecting any deſign againſt his liberty, he begins to toy with the females and careſs them with his trunk. While thus engaged, the 4th female is brought near, with ropes and proper aſſiſtants, who immediately get under the belly, of the 3d female, and put a ſlight cord (the *Chilkah*) round his hind legs; ſhould he move, it is eaſily broken, in which caſe, if he takes no notice of this ſlight confinement, nor appears ſuſpicious of what was going forward, the hunters then proceed to tie his legs with a ſtrong cord (called *Bunda*) which is paſſed alternately, by means of a forked ſtick, and a kind of hook, from one leg to the other forming the figure of 8, and as theſe ropes are ſhort, for the convenience of being more readily put around his legs, 6 or 8 are generally employed, and they are made faſt by another cord, (the *Dagbearee*) which is paſſed a few turns perpendicularly between his legs, where the folds of the *Bundahs* interſect each other. A ſtrong cable (the *Phand*) with a running nooſe, 60 cubits long, is next put round each hind leg immediately above the *Bundahs*, and again above them, 6 or 8 additional *Bundahs*, according to the ſize of the elephant, are made faſt, in the

ſame

ſame manner as the others were: the putting on theſe ropes generally takes up about 20 minutes, during which the utmoſt ſilence is obſerved, and the *Mahotes*, who keep flat upon the necks of the females, are covered with dark coloured cloths, which ſerve to keep them warm, and at the ſame time do not attract the notice of the elephant. While the people are buſily employed in tying the legs of the *Goondah*, he careſſes ſometimes one, and ſometimes another, of the ſeducers, *(Kootnee)* examining their beauties and toying with different parts, by which his deſires are excited and his attention diverted from the hunters, and in theſe amorous dalliances he is indulged by the females. But if his paſſions ſhould be ſo rouſed, before his legs are properly ſecured, as to induce him to attempt leaping on one of the females, the *Mahote*, to inſure his own ſafety and prevent him gratifying his deſires any further, makes the female run away, and at the ſame time, by raiſing his voice and making a noiſe, he deters the *Goondah* from purſuing; this however happens very ſeldom, for he is ſo ſecured by the preſſure of a *Koomkee* on each ſide and one behind, that he can hardly turn himſelf, or ſee any of the people, who always keep ſnug under the belly of the third female, that ſtands acroſs his tail, and which ſerves both to keep him ſteady and to prevent his kicking any of the people, who are employed in ſecuring him; but in general he is ſo much taken up with his decoyers, as to attend very little to any thing elſe. In caſe of accidents, however, ſhould the

Goondah

Goondah break looſe, the people upon the firſt alarm can always mount on the backs of the tame elephants, by a rope that hangs ready for the purpoſe, and thus get out of his reach. When his hind legs are properly ſecured, they leave him to himſelf, and retire to a ſmall diſtance: as ſoon as the *Koomkees* leave him, he attempts to follow, but finding his legs tied, he is rouſed to a proper ſenſe of his ſituation, and retreats towards the jungle, the *Mahotes* follow at a moderate diſtance from him, on the tame elephants, accompanied by a number of people, that had been previouſly ſent for, and who, as ſoon as the *Goondah* paſſes near a ſtout tree, make a few turns of the *Phands*, or long cables that are trailing behind him, around its trunk; his progreſs being thus ſtopt, he becomes furious, and exerts his utmoſt force to diſengage himſelf, nor will he then allow any of the *Koomkees* to come near him, but is outrageous for ſometime, falling down and goring the earth with his tuſks. If by theſe exertions the *Phands* are once broken, which ſometimes is effected, and he eſcapes into the thick jungle, the *Mahotes* dare not advance for fear of the other wild elephants, and are therefore obliged to leave him to his fate; and in this hampered ſituation, it is ſaid, he is even ungenerouſly attacked by the other wild elephants. As the cables are very ſtrong and ſeldom give way, when he has exhauſted himſelf by his exertions, the *Koomkees* are again brought near and take their former poſitions, viz. one on each ſide and the other behind. After getting him

nearer

nearer the tree, the people carry the ends of the long cables around his legs, then back and about the trunk of the tree, making, if they can, two or three turns, ſo as to prevent even the poſſibility of his eſcape. It would be almoſt impoſſible to ſecure an elephant, in any other manner, as he would tear up any ſtake that could, at the time, be driven into the ground, and even the noiſe of doing it would frighten the elephant: for theſe reaſons, as far as I can learn, nothing leſs than a ſtrong tree is ever truſted to by the hunters. For ſtill farther ſecurity, as well as to confine him from moving to either ſide, his fore-legs are tied exactly in the ſame manner as the hind-legs were, and the *Phands* are made faſt one on each ſide, to trees or ſtakes driven deep into the earth. During the proceſs of tying both the hind and fore-legs, the fourth *Koomkee* gives aſſiſtance where neceſſary, and the people employed cautiouſly avoid going within reach of his trunk; and when he attempts to ſeize them, they retreat to the oppoſite ſide of the *Koomkees*, and get on them, if neceſſary, by means of the rope above mentioned, which hangs ready for them to lay hold of. Although, by theſe means, he is perfectly ſecured and cannot eſcape, yet as it would be both unſafe and inconvenient to allow him to remain in the verge of the jungle, a number of additional ropes are afterwards put on, as ſhall be mentioned, for the purpoſe of conducting him to a proper ſtation. When the *Goondah* has become more ſettled, and eat a little a food, with which he

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is ſupplied, as ſoon as he is taken, the *Koomkees* are again brought near, and a ſtrong rope *(Phara)* is then put twice round his body, cloſe to his fore-legs like a girth, and tied behind his ſhoulder; then the long end is carried back cloſe to his rump and there faſtened, after a couple of turns more have been made round his body. Another cord is next faſtened to the *Phara* and from thence carried under his tail like a crupper (*dooblah*) and brought forward and faſtened by a turn or two, to each of the *Pharas*, or girths, by which the whole is connected, and each turn of theſe cords ſerves to keep the reſt in their places. After this a ſtrong rope (the *Tooman*) is put round his buttocks and made faſt on each ſide to the girth and crupper, ſo as to confine the motion of his thighs and prevent his taking a full ſtep. Theſe ſmaller ropes being properly adjuſted, a couple of large cables (the *Dools*) with running nooſes are put around his neck, and after being drawn moderately tight, the nooſes are ſecured from running cloſer, and then tied to the ropes on each ſide forming the girth and crupper already mentioned; and thus all theſe ropes are connected and kept in their proper places, without any riſk of the nooſes of the *Dools* becoming tight, ſo as to endanger the life of the elephant, in his exertions to free himſelf. The ends of theſe cables are made faſt to two *Koomkees*, one on each ſide of the *Goondah*, by a couple of turns round the belly, cloſe to the ſhoulder, like a girth, where a turn is made, and it is then carried

acroſs the cheſt and faſtened to the girth on the oppoſite ſide. Every thing being now ready, and a paſſage cleared from the jungle, all the ropes are taken from his legs, and only the *Tooman* remains round his buttocks to confine the motion of his hind legs: the *Koomkees* pull him forward by the *Dools*, and the people from behind urge him on. Inſtead of advancing in the direction they wiſh, he attempts to retreat farther into the jungle, he exerts all his force, falls down and tears the earth with his tuſks, ſcreaming and groaning, and by his violent exertions often hurts and bruiſes himſelf very much, and inſtances happen of their ſurviving theſe violent exertions only a few hours, or at moſt a few days. In general, however, they ſoon become reconciled to their fate, will eat immediately after they are taken, and, if neceſſary, may be conducted from the verge of the jungle as ſoon as a paſſage is cleared. When the elephant is brought to his proper ſtation and made faſt, he is treated with a mixture of ſeverity and gentleneſs, and in a few months (if docile) he becomes tractable and appears perfectly reconciled to his fate. It appears ſomewhat extraordinary, that though the *Goondah* uſes his utmoſt force to diſengage himſelf when taken, and would kill any perſon coming within his reach, yet he never or at leaſt ſeldom attempts to hurt the females that have enſnared him, but on the contrary ſeems pleaſed (as often as they are brought near, in order to adjuſt his harneſſing, or move and ſlacken thoſe ropes which gall him)

ſoothed

ſoothed and comforted by them, as it were, for the loſs of his liberty. All the elephants, ſoon after they are taken, are led out occaſionally for exerciſe by the *Koomkees*, which attend for that purpoſe.

HAVING now related, partly from my own knowledge and partly from comparing the accounts given by different people employed in this buſineſs, the manner in which the male elephants, called *Goondahs*, are ſecured, I ſhall next, entirely from my own knowledge, deſcribe the methods I have ſeen employed for ſecuring a herd of wild elephants. Female elephants are never taken ſingly, but always in the herd, which conſiſts of young and old of both ſexes. This noble, docile, and uſeful animal, ſeems naturally of a ſocial diſpoſition, as a herd in general conſiſts of from about 40 to 100, and is conducted under the direction of one of the oldeſt and largeſt females, called the *Palmai*, and one of the largeſt males. When a herd is diſcovered, about 500 people are employed to ſurround it, who divide themſelves into ſmall parties, called *Chokeys*, conſiſting generally of one *Mahote* and two *Coolies*, at the diſtance of twenty or thirty yards from each other, and form an irregular circle in which the elephants are incloſed: each party lights a fire and clears a foot path to the ſtation that is next him, by which a regular communication is ſoon formed through the whole circumference from one to the other. By this path reinforcements can immediately be brought to any place where an alarm is given; and it is alſo neceſſary for the ſu-

perintendants, who are always going round to ſee, that the people are alert upon their poſts. The firſt circle (the *Dawkee*) being thus formed, the remaining part of the day and night is ſpent in keeping watch by turns, or in cooking for themſelves and companions. Early next morning, one man is detached from each ſtation, to form another circle in that direction, where they wiſh the elephants to advance. When it is finiſhed, the people, ſtationed neareſt to the new circle, put out their fires and file off to the right and left, to form the advanced party, thus leaving an opening for the herd to advance through, and by this movement, both the old and new circle are joined and form an oblong. The people from behind, now begin ſhouting and making a noiſe with their rattles, *tomtoms*, &c. to cauſe the elephants to advance; and as ſoon as they are got within the new circle, the people cloſe up, take their proper ſtations, and paſs the remaining part of the day and night as before. In the morning the ſame proceſs is repeated, and in this manner the herd advances ſlowly in that direction, where they find themſelves leaſt incommoded by the noiſe and clamour of the hunters, feeding, as they go along, upon branches of trees, leaves of bamboos, &c. which come in their way. If they ſuſpected any ſnare, they could eaſily break through the circle; but this inoffenſive animal, going merely in queſt of food, and not ſeeing any of the people who ſurround him, and who are concealed by the thick jungle, advances without ſuſpi-

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cion, and appears only to avoid being peſtered by their noiſe and din. As fire is the thing elephants ſeem moſt afraid of in their wild ſtate, and will ſeldom venture near it, the hunters always have a number of fires lighted, and particularly at night, to prevent the elephants coming too near, as well as to cook their victuals and keep them warm. The centinels ſupply theſe fires with fuel, eſpecially green bamboos, which are generally at hand, and which, by the crackling and loud report they make, together with the noiſe of the watchmen, deter the elephants from coming near; ſo that the herd generally remains at a diſtance near the centre of the circle. Should they at any time advance, the alarm is given, and all the people immediately make a noiſe and uſe their rattles, to make them keep at a greater diſtance. In this manner they are gradually brought to the *Keddah*, or place where they are to be ſecured. As the natives are extremely ſlow in their operations, they ſeldom bring the herd above one circle in a day, except on an emergency, when they exert themſelves and advance two circles. They have no tents or covering but the thick woods, which, during the day, keep off the rays of the ſun; and at night they ſleep by the fires they have lighted, upon mats ſpread on the ground, wrapt up in a piece of coarſe cloth. The ſeaſon is then ſo mild that the people continue very healthy, and an accident ſeldom happens except to ſtragglers about the outſkirts of the wood, who are ſometimes, though very rarely, carried off by tigers. The

Keddah, or place where the herd is to be ſecured, is differently conſtructed in different places; here it conſiſts of three encloſures, communicating with each other by means of narrow openings or gate-ways. The outer incloſure, or the one next to the place, where the elephants are to enter, is the largeſt; the middle one is generally, though not always, the next in ſize, and the third or furthermoſt is the ſmalleſt: theſe proportions, however, are not always adhered to in the making of a *Keddah*, nor indeed does there appear to me any reaſon for making three encloſures; but as my intentions are merely to relate facts, I ſhall proceed to obſerve, that when in the third or laſt encloſure, the elephants are then only deemed ſecure: here they are kept ſix or eight days, and are regularly, though ſcantily, fed from a ſcaffold on the outſide, cloſe to the entrance of an outlet called the *Roomee*, which is about ſixty feet long and very narrow, and through which the elephants are to be taken out one by one. In many places this mode is not adopted; for as ſoon as the herd has been ſurrounded by a ſtrong paliſade, *Koomkees* are ſent in with proper people, who tie them on the ſpot, in the ſame manner as was mentioned above of the *Goondahs*, or male elephants, that are taken ſingly. Theſe encloſures are all pretty ſtrong, but the third is the ſtrongeſt, nor are the elephants deemed ſecure, as already obſerved, till they have entered it. This encloſure has, like the other two, a pretty deep ditch on the inſide; and, upon the bank of earth,

that

that is thrown up from the excavation, a row of ſtrong paliſades of middle ſized trees is planted, ſtrengthened with croſs bars, which are tied to them about the diſtance of fourteen inches from each other; and theſe are ſupported on the outſide by ſtrong poſts like buttreſſes, having one end ſunk in the earth and the other preſſing againſt the croſs bars to which they are faſtened. When the herd is brought near to the firſt encloſure, or *Baigcote*, which has two gateways towards the jungle, from which the elephants are to advance, (theſe as well as the other gateways, are diſguiſed with branches of trees and bamboos, ſtuck in the ground ſo as to give them the appearance of a natural jungle) the greateſt difficulty is to get the herd to enter the firſt or outer encloſure; for, notwithſtanding, the precautions taken to diſguiſe both the entries as well as the paliſade which ſurrounds this encloſure, the *Palmai*, or leader now appears to ſuſpect ſome ſnare, from the difficulty and heſitation with which in general ſhe paſſes into it; but, as ſoon as ſhe enters, the whole herd implicitly follows. Immediately, when they are all paſſed the gateway, fires are lighted round the greateſt part of the encloſure, and particularly at the entries, to prevent the elephants from returning. The hunters from without then make a terrible noiſe by ſhouting, beating of *tomtoms* (a kind of drum) firing blunt cartridges, &c. to urge the herd on to the next encloſure. The elephants, finding themſelves enſnared, ſcream and make a noiſe; but, ſeeing no opening except

the entrance to the next encloſure, and which they at firſt generally avoid, they return to the place through which they lately paſſed, thinking, perhaps, to eſcape, but now find it ſtrongly barricaded, and, as there is no ditch at this place, the hunters, to prevent their coming near and forcing their way, keep a line of fire conſtantly burning all along where the ditch is interrupted, and ſupply it with fuel from the top of the paliſade, and the people from without make a noiſe, ſhouting, and hallooing to drive them away. Whenever they turn, they find, themſelves oppoſed by burning fires or bundles of reeds, and dried graſs, which are thruſt through the opening of the paliſades, except towards the entrance of the ſecond encloſure, or *Doobraze-cote.* After traverſing the *Baigcore* for ſome time, and finding no chance of eſcaping but through the gateway into the next encloſure, the leader enters, and the reſt follow: the gate is inſtantly ſhut, by people who are ſtationed on a ſmall ſcaffold immediately above it, and ſtrongly barricaded, fires are lighted, and the ſame diſcordant din made and continued, till the herd has paſſed through another gateway into the laſt encloſure, or *Rajecote*, the gate of which is ſecured in the ſame manner as the former was. The elephants, being now compleatly ſurrounded on all ſides, and perceiving no outlet through which they can eſcape, appear deſperate, and in their fury advance frequently to the ditch, in order to break down the paliſade, inflating their trunks, ſcreaming louder and ſhriller than any

trumpet,

trumpet, ſometimes grumbling like the hollow murmur of diſtant thunder, but, wherever they make an attack, they are oppoſed by lighted fires, and by the noiſe and triumphant ſhouts of the hunters. As they muſt remain ſome time in this encloſure, care is always taken to have part of the ditch filled with water, which is ſupplied by a ſmall ſtream, either natural or conducted through an artificial channel from ſome neighbouring reſervoir. The elephants have recourſe to this water to quench their thirſt and cool themſelves after their fatigues, by ſucking the water into their trunks, and then ſquirting it over every part of their bodies. While they remain in this encloſure, they continue ſulky, and ſeem to meditate their eſcape, but the hunters build huts and form an encampment, as it were around them, cloſe to the paliſade; watchmen are placed, and every precaution uſed, to prevent their breaking through. This they would ſoon effect, if left to themſelves, notwithſtanding the paliſade is made of very ſtrong ſtakes ſunk into the earth on the outſide of the ditch, and ſtrengthened by croſs bars and buttreſſes as already mentioned.

When the herd has continued a few days in the *Keddah*, the doors of the *Roomee* is opened, into which ſome one of the elephants is enticed to enter, by having food thrown firſt before, and then gradually further on into the paſſage, till the elephant has advanced far enough to admit of the gates being ſhut. Above this wicker gate, or door,

two

two men are ſtationed on a ſmall ſcaffold, who throw down the food. When the elephant has paſſed beyond the door, they give the ſignal to a man who, from without, ſhuts it by pulling a ſtring, and they ſecure it by throwing two bars that ſtood perpendicular on each ſide, the one acroſs the other thus ×, forming the figure of St. ANDREW's Croſs, and then two ſimilar bars are thrown acroſs each other behind the door next to the *Keddah*, ſo that the door is in the centre: for farther ſecurity, horizontal bars are puſhed acroſs the *Roomee*, through the openings of the paliſades, both before and behind thoſe croſſes, to prevent the poſſibility of the doors being broken. The *Roomee* is ſo narrow, that a large elephant cannot turn in it, but, as ſoon as he hears the noiſe that is made in ſhutting the gate, he retreats backwards, and endeavours to force it; being now ſecured in the manner already noticed, his efforts are unavailing: finding his retreat thus cut off, he advances and exerts his utmoſt force to break down the bars, which were previouſly put acroſs a little farther on in the outlet, by running againſt them, ſcreaming and roaring, and battering them, like a ram, by repeated blows of his head, retreating and advancing with the utmoſt fury. In his rage, he riſes and leaps upon the bars with his fore-feet, and ſtrives to break them down with his huge weight. In *February* 1788 a large female elephant dropt down dead in the *Roomee*, from the violent exertions ſhe made.

When

When the elephant is ſomewhat fatigued by theſe exertions, ſtrong ropes*, with running nooſes, are placed in the outlet by the hunters; and as ſoon as he put a foot within the nooſe, it is immediately drawn tight and faſtened to the paliſades. When all his feet have been made pretty faſt, two men place themſelves behind ſome bars, that run acroſs the *Roomee*, to prevent his kicking them, and with great caution tie his hind-legs together, by paſſing a cord alternately from the one to the other, like the figure 8, and then faſtening theſe turns as above deſcribed. After this, the *Phara*, *Dools*, &c. are put on in ſucceſſion, in the ſame manner as on the *Goondah*, only that here the people are in greater ſecurity. While theſe ropes are making faſt, the other hunters are careful not to go too near, but keep on the outſide of the paliſade, and divert his attention as much as they can, from thoſe employed in faſtening them, by ſupplying him with graſs and ſometimes with plantain leaves and ſugar canes, of which he is remarkably fond, by preſenting a ſtick, giving him hopes of catching it, or by gently ſtriking or tickling his proboſcis. He frequently, however, ſeizes the ropes with his trunk, and endeavours to break them, particularly thoſe with which his feet are tied, and ſometimes tries to bite them through with his grinders (as he has no inciſors or front teeth) but the hunters then goad him with ſharpened bamboos, or light ſpears, ſo as

* Theſe are of the ſame form and ſize nearly as the *Phands*, but much ſhorter in proportion.

to

to make him quit his hold. Thoſe who are employed in putting the ropes around his body, and over his head, ſtand above him, on a ſmall kind of platform, conſiſting of a few bars run acroſs through the openings of the paliſades, and, as an elephant cannot ſee any thing that is above, and rather behind his head, they are very little incommoded by him, although he appears to ſmell them, and endeavours to catch them with his trunk. When the whole apparatus is properly ſecured, the ends of the two cables (*Dools*) which were faſtened round his neck, are brought forward to the end of the *Roomee*, where two female elephants are waiting; and to them theſe cables are made faſt. When every thing is ready, the door, at the end of the outlet, is opened, the croſs bars are removed, and the paſſage left clear. The ropes, that tied his legs to the paliſades, are looſened, and, if he does not advance readily, they goad him with long poles ſharpened at the ends or pointed with iron, and urge him on with their noiſe and din, and, at the ſame time, the females pull him gently forward: as ſoon as he has cleared the *Roomee*, his conductors ſeparate, ſo that if he attempts to go to one ſide, he is prevented by the elephant, that pulls in the oppoſite direction, and *vice verſa*. The *Bundahs*, which tie his hind legs, though but looſely, yet prevent his going faſt; and, thus ſituated, he is conducted like an enraged bull, that has a cord faſtened to his horns on each ſide, ſo that he cannot turn either to the right or left to avenge himſelf. In like

manner

manner is this noble animal led to the next tree, as the *Goondahs*, before mentioned, were. Sometimes he becomes obſtinate, and will not advance, in which caſe, while one of his conductors draws him forward, the other comes behind and puſhes him on: ſhould he lie down, ſhe puts her ſnout under and raiſes him up, ſupporting him on her knee, and with her head puſhing him forward with all her ſtrength, the hunters likewiſe aſſiſt by goading him, and urging him forward by their noiſe and din: ſometimes they are even obliged to put lighted torches near, in order to make him advance. In conducting ſmall elephants from the *Roomee*, only one cable and one *Koomkee* are made uſe of. As ſoon as each elephant is ſecured, he is left in charge to the *Mahote*, or keeper, who is appointed to attend and inſtruct him; and, under him, there are from two to five *Coolies*, according to the ſize of the elephant, in order to aſſiſt and to ſupply food and water, till he becomes ſo tractable as to bring the former himſelf. Theſe people erect a ſmall hut immediately before him, where the *Mahote*, or one of the *Coolies*, conſtantly attends, ſupplies him with food, and ſoothes and careſſes him by a variety of little arts. Sometimes the *Mahote* threatens and even goads him with a long ſtick pointed with iron, but more generally coaxes and flatters him, ſcratching his head and trunk with a long bamboo, ſplit at one end into many pieces, and driving away the flies from any ſores occaſioned by the hurts and bruiſes he got

by

by his efforts to eſcape from the *Roomee.* This animal's ſkin is ſoft, conſidering his great ſize, and is extremely ſenſible, is eaſily cut or pierced, more ſo than the ſkin of moſt large quadrupeds. The *Mahote* likewiſe keeps him cool, by ſquirting water all over him, and ſtanding without the reach of his trunk; in a few days, he advances cautiouſly to his ſide, and ſtrokes and pats him with his hand, ſpeaking to him all the while in a ſoothing tone of voice, and, in a little time, he begins to know his keeper and obey his commands. By degrees, the *Mahote* becomes familiar to him, and at length gets upon his back from one of the tame elephants, and, as the animal becomes more tractable, he advances gradually forward, towards his head, till at laſt he is permitted to ſeat himſelf on his neck, from which place he afterwards regulates and directs all his motions. While they are training in this manner, the tame elephants lead out the others in turn, for the ſake of exerciſe, and likewiſe to eaſe their legs from the cords with which they are tied, and which are apt to gall them moſt terribly, unleſs they are regularly ſlacked and ſhifted. In five or ſix weeks the elephant becomes obedient to his keeper, his fetters are taken off by degrees, and generally, in about five or ſix months, he ſuffers himſelf to be conducted by the *Mahote* from one place to another: care, however, is always taken not to let him approach his former haunts, leſt a recollection of the freedom he there enjoyed, ſhould induce him again to recover his liberty.

This

This obedience to his conductor ſeems to proceed partly from a ſenſe of generoſity, as it is, in ſome meaſure, voluntary; for, whenever an elephant takes fright, or is determined to run away, all the exertions of the *Mahote* cannot prevent him, even by beating or digging the pointed iron hook into his head, with which he directs him; on ſuch an occaſion the animal totally diſregards theſe feeble efforts, otherwiſe he could ſhake or pull him off with his trunk, and daſh him in pieces. Accidents of this kind happen almoſt every year, eſpecially to thoſe *Mahotes* who attend the large *Goondahs*, but ſuch accidents are in general owing entirely to their own careleſſneſs and neglect. It is neceſſary to treat the males with much greater ſeverity than the females, to keep them in awe; but it is too common a practice among the *Mahotes*, either to be negligent in uſing proper meaſures to render their elephants docile, or to truſt too much to their good nature, before they are thoroughly acquainted with their diſpoſitions. The iron-hook, with which they direct them, is pretty heavy, about ſixteen inches long, with a ſtraight ſpike advancing a little beyond the curve of the hook, ſo that altogether it is exactly like that which ferrymen or boatmen uſe faſtened to a long pole.

In this account of the proceſs for catching and taming elephants, I have uſed the maſculine gender, to avoid circumlocution, as both males and females are treated in the ſame manner: the former are ſeldom ſo docile, but, like the males of

other

other animals, are fiercer, ſtronger, and more untractable than the females.

BEFORE I conclude, it may be proper to obſerve, that young elephants ſuck conſtantly with their mouths, and never with their trunks, as BUFFON has aſſerted; a concluſion he made merely from conjecture, and the great and various uſes to which they are well adapted and applied, by every elephant.

I HAVE ſeen young ones, from one day to three years old, ſucking their dams, but never ſaw them uſe their trunks, except to preſs the breaſt, which, by natural inſtinct, they ſeemed to know would make the milk flow more readily. The mode of connection between the male and female is now aſcertained beyond the poſſibility of a doubt; as Mr. BULLER, Lieu. HAWKINS, and many others, ſaw a male copulate with a female, after they were ſecured in the *Keddah*, in a manner exactly ſimilar to the conjunction of the horſe with a mare.

THIS fact entirely overturns what has been ſo often related, concerning the ſuppoſed delicacy of this uſeful animal, and a variety of other hypotheſes, which are equally void of foundation. As far as I know, the exact time an elephant goes with young, has not yet been aſcertained, but which cannot be leſs than two years, as one of the elephants brought forth a young one twenty-one months and three days after ſhe was taken. She was obſerved to be with young in *April* or *May* 1788, and ſhe was only taken in *January* preceding;

ing; ſo that it is very likely ſhe muſt have had connection with the male ſome months before ſhe was ſecured, otherwiſe they could not diſcover that ſhe was with young, as a fœtus of leſs than ſix months cannot well be ſuppoſed to make any alteration in the ſize or ſhape of ſo large an animal. The young one, a male, was produced *October* 16th, 1789, and appeared in every reſpect to have arrived at its full time. Mr. HARRIS, to whom it belongs, examined its mouth a few days after it was brought forth, and found that one of its grinders on each ſide had partly cut the gum. It is now alive and well, and begins to chew a little graſs.

I HAVE further to remark, that one of the tuſks of the young elephant has made its appearance, ſo that we can now aſcertain it to be of that ſpecies called *Mucknah*, the tuſks of which are always ſmall, and point nearly ſtraight downwards. He was thirty-five inches high, at his birth, and is now thirty-nine, ſo that he has grown four inches in nearly as many months. Elephants are always meaſured at the ſhoulder; for the arch or curve of the back, of young ones particularly, is conſiderably higher than any other part, and it is a ſure ſign of old age, whenever this curve is found flattened or conſiderably depreſſed, after an elephant has once attained his full growth.

THOUGH theſe remarks, as well as ſeveral others in the above relation, do not come within the plan I propoſed, which was merely to deſcribe the method of taking wild elephants in the province of

Tipura, yet I hope they will not be deemed impertinent or ſuperfluous, eſpecially as ſeveral of them tend to eſtabliſh ſome important facts in the natural hiſtory of this animal, that are not known or not attended to, at leaſt in any accounts that I had an opportunity of ſeeing.

EXPLANATION *of ſeveral words uſed by the natives who catch elephants.*

Bundah—a middle-ſized cord, ſix or eight cubits long, which is put round either the hind or fore legs of elephants, in order to ſecure them. From ten to twenty are employed.

Chilkâh—is a very ſlight ſoft cord, which the hunters at firſt put around the hind-legs of a *Goondah*, before they begin to tie him: this is not uſed for *Keddah* elephants.

Dáugbearee—is generally a continuation of every ſecond *Bundah* that is put on, a few turns of which are paſſed round, where the folds of the *Bundahs* interſect each other, in order to faſten and keep them firm. When the *Bundah* is not long enough, another cord is made uſe of.

Dooblah—is that rope which is made faſt on one ſide to the aftermoſt *Pharah*, then carried under the tail and faſtened to both the *Pharahs* on the oppoſite ſide, ſo as to anſwer the purpoſe of a crupper, and to keep the *Pharahs* in their places.

Dool

Dool—is a large cable, about ſixty cubits long, with a running nooſe. Two of them are put round the neck of the elephant, and faſtened to the foremoſt *Pharah* or girth, one on each ſide, in ſuch a manner, as to prevent the nooſes from being drawn too tight or coming too far forward, and this is effectually done by the *Dooblah*; for whenever the elephant draws back, the *Dools* pull the crupper forward, which muſt gall him very much, and prevent him from uſing all the force he might otherwiſe exert, in order to free himſelf.

Phand—is a cable nearly the ſame ſize as the *Dool*, the nooſe of which is put round each leg of the *Goondahs*, and then it is tied to trees or ſtakes. The *Phands*, uſed for the *Keddah* elephants, are only about thirty cubits long.

Phárah—a rope that is put round the body of an elephant, like a girth, and to which the *Dooblah* and *Dools* are connected.

Tooman—is the rope that is paſſed round the buttocks of an elephant, and prevents his ſtepping out freely: it is faſtened to the girth and crupper, that it may not ſlip down.

Tipura, March* 29th, 1790.

* The ancient name of the province was *Tripura*, or *with three towns*, which has been corrupted into *Tipra* or *Tipara*.

ON THE

NICOBAR ISLES

AND THE

FRUIT OF THE MELLORI,

By NICOLAS FONTANA, Esq.

THE ſouth-weſt monſoon having ſtrongly ſet in on the *Malabar* coaſt, it was deemed unſafe to remain there any longer; we therefore took our departure from *Mangalore* on the 20th of *May*, 1778, directing our courſe towards the gulph of *Bengal*, and in leſs than ten days, we came in ſight of the *Carnicobar* iſlands; the appearance of which, at ſeven or eight leagues diſtance, is much like a chain of mountains covered with woods: we anchored to the N. E. of one of them, in five fathoms with a good ſandy bottom; ſupplied ourſelves with water and wood, and proceeded in queſt of the other *Nicobars* or *Nancaveris*, as they are called, ſituated between eight and nine degs. N. lat. to the northernmoſt point of the iſland of *Sumatra*. They were deſcried on the 4th of *June*, to the S. W. $\frac{1}{2}$ W. at the diſtance of ten leagues: the poſition of three of thoſe iſlands forms one of the

ſafeſt

ſafeſt harbours in *India*, where ſhips of all ſizes may ride with the greateſt ſecurity, ſheltered from all wind, about half a mile from ſhore; with the additional advantages of two entrances, that may ſerve for getting in and out, both with a N. E. and S. W. monſoon, having a clear deep channel on each ſide.

In one of the bays formed within thoſe iſlands, we moored in twelve fathoms, and there remained until the S. W. monſoon was quite over, which was in the beginning of *September*. The largeſt of thoſe iſlands is called *Nancaveri* or *Nancowry*, about five or ſix leagues in circumference; and better inhabited than any of the other two. The ſecond is called *Soury* or *Chowry*, and the other *Tricùt*, all cloſely ſituated: about ten leagues to the N. E. of them is another called *Catchoul* (*a*).

Almost the whole of thoſe iſlands is uncultivated, though there are a number of large vallies that

(*a*) In the year 1756, the *Daniſh* E. I. Company erected on one of thoſe iſlands a houſe to ſerve as a factory, but on their failure, in the year 1758, it was evacuated. On the re-eſtabliſhment of the Company in 1768, another houſe was built on *Soury* Iſland, which was in 1773, in like manner, ordered to be evacuated as uſeleſs to the Company's intereſts: three or four *European* miſſionaries, with a view of making proſelytes, remained behind, and have continued there ever ſince, but without effecting even the converſion of a ſingle perſon; they collect, however, cocoanut oil, ſhells, and other natural curioſities, which they ſend annually to their brethren at *Tranquebar*.

An exact plan of thoſe iſlands may be ſeen in the *Neptune Oriental*.

might be rendered very fruitful, with little trouble, the ſoil being naturally fertile, where the cocoanut, and all other tropical fruits, come ſpontaneouſly to the higheſt perfection, together with yams and ſweet potatoes, to obtain which it is only neceſſary to ſcratch the earth ſuperficially, and the ſeed ſo planted comes forth in a few days *(a)*.

THE ſurrounding ſea abounds with exquiſite fiſh, ſhell fiſh, as cockles and turtles; and a moſt ſplendid diſplay of beautiful ſhells of the rareſt ſort are to be met with on the ſhore. The birds neſts *(b)*, ſo much eſteemed in *China*, are alſo to be found among the rocks: ambergris is likewiſe to be met with, but the inhabitants have learned a mode of adulterating it, and it is therefore ſeldom to be found in a genuine ſtate: if adulterated with any heterogeneous matter, ſuch as wax, or reſin, the mode of diſcovery is ſimply by placing a ſmall bit of it upon the point of a knife when hot, and if it evaporates without leaving any calx or *Caput Mortuum*, and diffuſes a ſtrong fragrant ſmell, it is certainly genuine.

THE inhabitants of the *Nicobar* iſlands are of a copper colour, with ſmall eyes obliquely cut, what

(*a*) TRICUT, being the flatteſt of thoſe Iſlands, is divided amongſt the inhabitants of the other two, where they have their plantations of Cocoanut and *Areca* trees; theſe laſt being very abundant all over the iſlands.

(b) Nidos hos, rupibus oceani orientalis affixos, parant hirundines marini, domeſticis multo majores, ex holothuriis mari innatantibus materiam decerpentis. KOEMPF. *Amæn.*—p. 833.

in

in ours is white being in theirs yellowiſh; with ſmall flat noſes, large mouths, thick lips, and black teeth; well proportioned in their bodies, rather ſhort than tall, and with large ears, in the lobes of which are holes, into which a man's thumb might be introduced with eaſe: they have black ſtrong hair, cut round; the men have little or no beard; the hinder part of their head is much flatter and compreſſed than ours; they never cut their nails, but they ſhave their eye-brows (*a*). A long narrow cloth, made of the bark of a tree, round their waiſt and between their thighs, with one extremity hanging down behind (*b*), is all their dreſs. The women

(*a*) IT is a cuſtom among them to compreſs with their hands the occiput of the new born child, in order to render it flat; as, according to their ideas, this kind of ſhape conſtitutes a mark of beauty, and is univerſally eſteemed ſuch by them: by this method, alſo, they ſay that the hair remains cloſe to the head, as nature intended it, and the upper fore teeth very prominent out of the mouth.

(*b*) A TRAVELLER called KEOPING, a *Swede*, who went to the *Eaſt Indies*, on board a *Dutch* ſhip in the year 1647, which anchored off the *Nicobar* Iſlands, relates that they diſcovered men with tails, like thoſe of cats, and which they moved in the ſame manner. That having ſent a boat on ſhore with five men, who did not return at night, as expected, the day following a larger boat was ſent, well manned, in queſt of their companions, who, it was ſuppoſed, had been devoured by the ſavages, their bones having been found ſtrewed on the ſhore, the boat taken to pieces, and the iron of it carried away.

THE account of this voyage was reprinted at *Stockholm* by SILVIUM in the year 1743—LINNÆUS ſeems to have been too credulous, in believing this man's ſtory, for in all my examinations, I could diſcover no ſort of projection on the *os Coccygis* of either ſex.

women and men are of the ſame copper colour, and very ſmall in ſtature; a bit of cloth made with the thread of the bark of the cocoanut tree faſtened to the middle and reaching half way down the thigh, forms all the covering of the women. Both ſexes are, however, very fond of dreſs; and when the men go into the preſence of ſtrangers, they put on hats and old clothes, that had been given them by *Europeans*; but among themſelves they are almoſt naked.

They live in huts, made of cocoanut leaves of an oval form, ſupported on bamboos, about five or ſix feet high from the ground; the entrance into the huts is by a ladder; the floor is made partly of planks, and partly of ſplit bamboos. Oppoſite to the door, in the furthermoſt part of the hut, they light their fire and cook their victuals: ſix or eight people generally occupy one hut, and a number of ſkulls of wild boars forms the moſt valuable article of furniture.

The occupation of the men conſiſts in building and repairing their huts, which affords them an annual employment for ſix months at leaſt, and in fiſhing and trading to the neighbouring iſlands. The women are employed in preparing the victuals and cultivating the ground, they alſo paddle in the canoes, when the men go out. They unite in matrimony through choice; and, if the man is not ſa-

What has given riſe to this ſuppoſed tail, may have been the ſtripe of cloth hanging down from their poſteriors; which when viewed at a diſtance, might probably have been miſtaken for a tail.

tisfied

tisfied with the conduct of the woman, either from her inattention to domeſtic concerns, or ſterility, or even from any diſlike on his part, he is at liberty to diſcharge her, and each unites with a different perſon, as if no ſuch connection had taken place. Adultery is accounted highly ignominious and diſgraceful; particularly with perſons not of the ſame caſt: ſhould it be proved, the woman would not only be diſmiſſed with infamy, but, on ſome occaſions, even put to death; although by the intervention of a ſmall token given publickly, and conſiſting of nothing more than a leaf of tobacco, the reciprocal *lending of their wives of the ſame caſt* is exceedingly common.

A WOMAN who bears three children, is reckoned very fruitful; few bear more than four; the cauſe may be attributed to the men, from a debility occaſioned by the early intruſion of the teſticles into the abdomen, the hard compreſſion of them and the penis, by the bandage round thoſe parts, from premature venery, and hebetation brought on by the immoderate uſe of ſpirits; and from the very inactive and ſedentary life thoſe people lead, it will not be difficult to account for that want of longevity, which ſeems to prevail much in thoſe iſlands, more eſpecially amongſt the men, where none were to be ſeen older than forty or forty-eight years. The women, on the contrary, ſeem to live much longer.

THEY are themſelves ſo ſenſible of the ſcanty population of their iſlands, that they ſtudy to increaſe

creaſe it by inviting, and even ſeducing, ſome *Malabars* or *Bengaleſe* to remain amongſt them, when brought thither by the country ſhips, and of whom there are in almoſt all villages ſome to be found, who may be eaſily diſcerned from the natives by their figure, features, colour, and language. The natives encourage their ſtay by grants of land with plantations of cocoa trees and arecas, and, after a certain number of years, they are permitted to make choice of a female companion.

THEIR indolence is not to be equalled by any other people of the eaſt. They go out a fiſhing in their canoes at night; and with harpoons, which they dart very dexterouſly at the fiſh, after having allured them into ſhallow water with burning ſtraw, a ſufficient number is ſoon caught to ſerve the family for a meal: they immediately return home; and, if, by chance, they catch a very large fiſh, they will readily diſpoſe of one half, and keep the remainder for their own uſe.

THEY entertain the higheſt opinion of ſuch as are able to read and write: they believe, that all *Europeans*, by this qualification only, are able to perform acts more than human, that the power of divination, controlling the winds and ſtorms, and directing the appearance of the planets, is entirely at our command.

THIS people, like other ſavage nations, dread the evil genius; ſome among them give themſelves the air of divination, and preſume to have ſecret confa-

confabulations with him: ſuperſtition muſt ever be in its full dominion, where ignorance is ſo groſs.

SOME of the natives, having begun to fabricate earthen pots, ſoon after died; and the cauſe being attributed to this employment, it has never been reſumed; ſince they prefer going fifteen or twenty leagues to provide them, rather than expoſe themſelves to an undertaking attended, in their opinion, with ſuch dangerous conſequences.

WHENEVER they viſit one another, no ſort of compliment or ſalutation takes place between them; but when the viſitors take leave, they are profuſe in good wiſhes, that laſt for ſome minutes, with different inflections of voice, to which the other conſtantly anſwers, by repeating the words *Callá callá condì condì quiagé*, which may be rendered in *Engliſh* thus: "Very well, very well, go, go "and return ſoon."

BEHIND, or cloſe by their huts, the dead are buried: all the relations and acquaintance cry for ſome hours, before the corpſe is put into the grave, where it is interred with all poſſible ſolemnity, and in the beſt dreſs they can muſter, and with abundance of food. After the body is covered with earth, a poſt is raiſed and fixed in the ground over the head of the deceaſed, about four feet high, to the top of which they ſuſpend ſtripes of cloth with meal and areca nuts, and ſtrew cocoa nuts all around. This ſupply of food for the deceaſed is even after continued; a cocoa tree is alſo cut down for every perſon that dies. As ſoon as a

man

man is dead, his name is never mentioned, even if repeatedly aſked; every one of the mourning viſitors brings a large pot of toddy. The women ſit round the corpſe howling and crying, and by turns they go and put their hands on the breaſt and belly of the deceaſed, who is covered with ſtriped cloth; the men are ſeated at a little diſtance, drinking, and inviting all the viſitors to do the ſame; endeavouring thus to diſpel their grief, by a complete general intoxication, which never laſts leſs than a couple of days after the interment.

The different changes of the moon are productive of great feſtivity and mirth among the *Nicobarians*, when the doors of their huts are decorated with branches of palms and other trees: the inſide is alſo adorned with feſtoons made of ſlips of plantain leaves. Their bodies are, in like manner, decorated with the ſame ornaments; and the day is ſpent in ſinging, and dancing, and eating, and drinking toddy, till they are quite ſtupified.

The idea of years, and months, and days, is unknown to them, as they reckon by moons only, of which they number fourteen, ſeven to each monſoon. At the fair ſeaſon, or the beginning of the N.E. monſoon, they ſail in large canoes to the *Car Nicobars* called by them *Champalcon*. The object of this voyage is trade; and for cloth, ſilver coin, iron, tobacco, and ſome other articles, which they obtain from Europeans, together with fowls, hogs, cocoa and areca nuts, the produce of their own iſland, they receive in exchange, canoes, ſpears,

ambergris

ambergris, birds' nests, tortoise-shell, and so forth.

TEN or twelve huts form a village. The number of inhabitants on any one of these islands does not exceed seven or eight hundred. Every village has its *Head Man*, or *Captain*, as they term him, who is generally the oldest. Few diseases are known amongst them; and the venereal not at all: the small pox visits them occasionally, but not of the confluent kind: what is more prevalent amongst them, is the œdematous swelling of one or both of the legs, known in the west of *India* under the name of the *Cochin Leg*, from the place where this disorder generally prevails. This endemial disease may be imputed to the following causes; ill chosen and badly prepared diet; the bad choice of habitations, and an extremely indolent inactive life. Fevers and cholics are also frequent among them: when a person falls sick, he is immediately removed to the house of one of their priests, or conjurers, who orders the patient to be laid in a supine posture for some time; then friction with some oily substance is applied to the upper part of the body, and often repeated; which remedy they indiscriminately use for all complaints, never administering medicines internally.

THE only quadrupeds on these islands are hogs and dogs: of the former, however, only the sows are kept, and they are fed principally with the milk of the cocoanut and its kernel, which renders the meat of a firmness and delicious taste, even superior,

both

both in colour and flavour, to the beſt *Engliſh* veal. It may be worthy remark, that, although the neighbouring *Car Nicobar* woods abound with monkeys of different ſpecies, none are to be ſeen in theſe iſlands, notwithſtanding their having been repeatedly brought over: they neither propagate, nor do they live for any time.

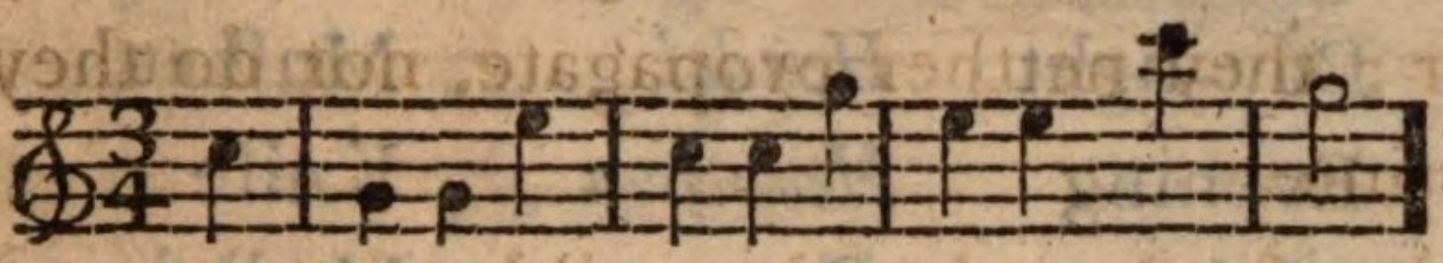
AMONG the feathered tribe wild pigeons are pretty abundant from *June* to *September*, on account of a berry which is then ripe, and on which they feed with great eagerneſs: at the ſame time pheaſants and turtle doves are frequently found, the conſtant inhabitants of the woods are a ſpecies of the green parrot, or parroquet, with a black bill and collar: no other birds are to be found in them.

THE climate is pure, and might, with little trouble, be rendered very ſalubrious: conſtant ſea breezes fan their ſhores, thus preſerving them from oppreſſive heat: vegetation continues without intermiſſion, the woods are very thick, and the trees bound together by a kind of twig or creeping ſhrub, that renders them almoſt impervious.

THE *Nicobar* dance is as dull and inanimate as can be conceived, as well for the ſlowneſs and heavineſs of its motions, as for the plaintive monotonous tune that accompanies it: with no inſtrument but their mournful low voices, which are in preſect uniſon with the motion of their bodies. Men and women form a circle, by putting their hands on each others ſhoulders, they move ſlowly, backwards and forwards,

forwards, inclining, ſometimes to the right, and ſometimes to the left.

THE whole of their muſic conſiſts of the few following notes.



De Capo.

THE baſis of the language ſpoken by theſe iſlanders, is chiefly *Malay*, with ſome words borrowed from *Europeans*, and other ſtrangers, as will appear by the following ſpecimen:

Chia	Father	*Enchojón*	Hairs
Cioum	Grandfather	*Halikolala*	Neck
Chia Enchāna	Mother	*Thà*	Breaſt
Ochiá	Uncle	*Vhian*	Belly
Encognee	Man	*Foún*	Navel
Covon	Son	*Choal*	Arm
Encáná	Woman	*Eckait*	Shoulders
Cance	Wife	*Och*	Back
Chegnoun	Child	*Kinitay*	Hand & fingers
Choi	Head	*Poto*	Thigh
Lal	Forehead	*Colcanon*	Knee
Moha	Noſe	*Hanhan*	Leg
Holmat	Eyes	*Ciſcoa*	Nail
Manonge	Lips	*Hignoughn*	Beard
Caleta	Tongue	*Tohon*	Sick
Incaougn	Chin	*Sha-ha*	Dead
Nann	Ears	*Hivi*	Devil

Hon

Hen - -	Sun	*Gninoo*	Green cocoanut
Chae	Moon	*Nat*	Cane
Háyi	Wind	*Pantan*	Rattan
Onijo	Water	*Aptejo*	Cheſt
Gnam	Calm	*Cerum*	Needle
Tenfagi	Day-light	*Hendel*	Muſket
Sciafin	Evening	*Henathoa*	Knife
Hatahom	Night	*Danon*	Medicine
Kamben	Noon	*Heja*	Betel Nut
Menzovi	Yeſterday	*Achæ*	Betel Leaf
Holactas	To-morrow	*Cion*	Lime
Charou	Great	*Chapeo*	Hat
Mombèſchi	Small	*Lenzo*	Handkerchief
Koan	Strong	☞ Theſe two laſt words	
At loan	Weak	are borrowed from the	
Jo	Yes	*Portugueſe.*	
At chiou	No	*Hanchan Chapes*	Put on your hat
Lapoa	Is good		
Piſi	Is enough	*Not*	A hog
Thiou	Me or I,	*Ham*	A dog
Mhibe	You	*Codhin*	A cat
Kalakala younde	Farewell	*Taffoach*	Hen
Emloum	Gold	*Obia*	Egg
Henoe	Fire	*Inlegne*	Birds neſt
Dheah	Water	*Cattoch*	Parrot
Lhoe	Cloth	*Cha*	Fiſh
Lanoa	A ſtrip they wear	*Cap*	Tortoiſeſhell
Gni	Houſe	*Hanino*	To eat
Tanop	Pipe	*Peoum*	To drink
Carrovaj	Lemon	*Etaja*	To ſleep
Hoat	Old Cocoanut	*Ha-caou*	To buy

Hen vhej	To ſell	*Pará*	Dollar, or ſilver
Laam	To lay down	*Thanula*	Black
Hancibatena	Come hither	*Chunla*	Red
Ciou	Be gone	*Unat*	White
Hethaj	To laugh	*Cambalamagn*	Striped cloth
Houm	To weep		
Hanan	To dance		
Hame	To rain		
Pheumhoj	To ſmoke		
Hanſciounga	To walk		
Duonde	To paddle or row	*Heàn*	One
Pouſhili	To ſet down	*Haà*	Two
Hahahon	To vomit	*Loe*	Three
Achicienga	To ſtand	*Toan*	Four
Hichiackeri	To ſpeak	*Tanèe*	Five
Athe het	To write	*Tafoul*	Six
Ajouhy	To light	*Iſat*	Seven
Luva	Lead	*Enfoan*	Eight
Carán	Iron	*Eancata*	Nine
Chánlo	Shirt & coat	*Sicom*	Ten
Hanhă	Breeches	*Sicom hean*	Eleven
Hanho lola	Stockings	*Sicom háa*	Twelve
Dhanapola	Shoes	*Hemom thouma*	Twenty
Halhat	Bracelet	*Rocate*	Thirty
Henpójou	Chair	*Toanmoan thiuma*	Forty
Cheráchà	Table	*Sicom ſicom*	Hundred

NUMERALS.

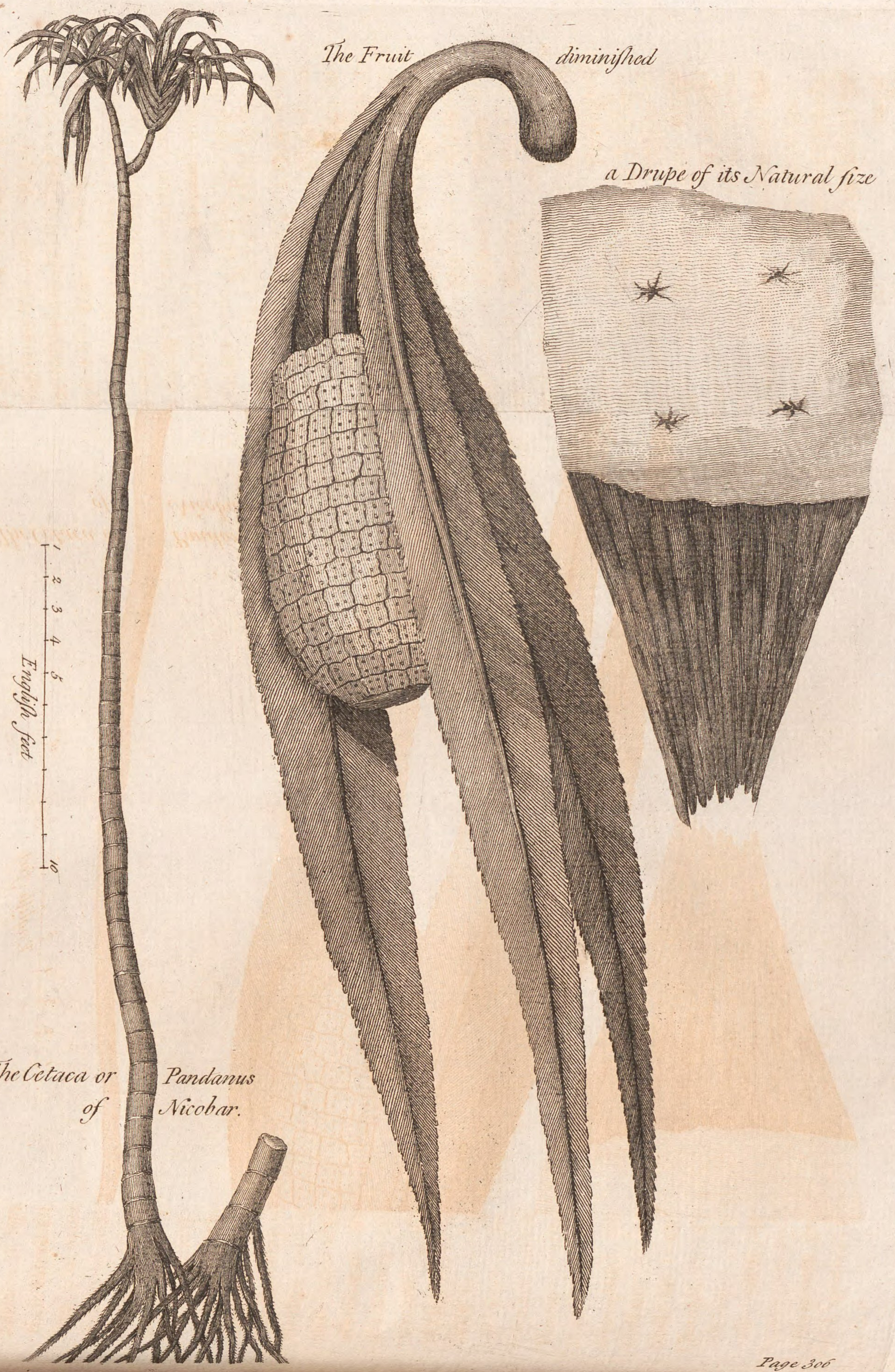
It ſeems that they have no expreſſion for the numbers beyond forty, except by multiplication.

Trees of great height and ſize are to be ſeen in their woods of a compact texture, well calculated for

naval conſtructions(*a*): but the productions of which they are more particularly careful, are the cocoa and *areca* trees, the laſt being chiefly for their own conſumption; as they chew it all day long with tobacco, betel-leaf, and ſhell-lime: the former is not only uſeful for their own and their hogs' nouriſhment, but alſo an object of trade. Moſt of the country ſhips, that are bound to *Pegu* from either of the coaſts of *India*, touch at the *Nicobar* Iſlands, in order to procure a cargo of cocoa-nuts, which they purchaſe at the rate of four for a tobacco-leaf, and one hundred for a yard of blue cloth, and a bottle of cocoa-nut oil for four leaves of tobacco. The tropical fruits grow in theſe iſlands exquiſitely flavoured, the pine-apple in particular: wild cinnamon and ſaſſafras grow there alſo; the coffee-tree in two years yields fruit; yams are to be found for three or four months in the year only, and are eaten by the natives inſtead of the larum, a nutritive fruit; in the deſcription of which, and the tree that produces it, we ſhall here endeavour to be very particular.

THE tree that bears this nutritive fruit, is a ſpecies of *Palm*, called by them *Larum*, by the *Portugueſe* Mellóri, and is very abundant in thoſe iſlands, as well as in *Carnicobar*: it grows promiſcuouſly in the woods, among other trees, but it delights, more particularly in a damp ſoil. The

(*a*) ONE of theſe trees our people cut down, that meaſured nine fathoms in circumference, or fifty-four feet.



The Cetaca or Pandanus of Nicobar.

trunk is often ſtraight, thirty, or thirty-five feet high, and ten or twelve inches (the oldeſt even two feet) in circumference: the bark is ſmooth, aſh-coloured, with equidiſtant interſections of a compact hard texture in its interior part, but ſoft and quite hollow in the centre from the top of the trunk; the leaves grow diſpoſed like a calyx about three feet long and four inches broad, enſiform and aculeate, of a dark green hue, and of a tenacious hard ſubſtance: the roots are out of the ground, and inſerted at eight or ten feet on the trunk, according to its age, being not quite two feet in the earth: the fruit which has the ſhape of a pine, and the ſize of a large *Jaca*, comes out of the bottom of the leaves: the age of a man is ſeldom ſufficient to ſee the trees bearing fruit: its weight forces it out of the leaves, and, when it is nearly ripe, which is known by the natives on the change of its colour from green to yellowiſh, it is gathered, and weighs from thirty to forty pounds. The drupes are looſened by thruſting a piece of iron between their interſtices: the exterior ſurface is cut off, and thus put into earthen pots covered with leaves, then boiled on a ſlow fire for ſeveral hours together: the fruit is ſufficiently boiled, when the medullary part of it becomes ſoft and friable; it is then taken from the fire and expoſed to the cold air; when cold, the drupes are ſeparated from the ſtalk, and the medullary part preſſed out by means of a ſhell forced into them. Within the woody part of the drupes, there are two ſeeds, in ſhape and taſte

much like almonds: the ſoft part is then collected into a ſpherical maſs, and, in order to extract all the ſtringy fragments remaining in it by the compreſſion of the ſhell, a thread is paſſed and repaſſed, until the whole is extracted, and it comes out perfectly clean: it is then of a pale yellow colour, much reſembling *polenta*, or the dreſſed meal of the *Zea Mays*, and in taſte much like it: when not newly prepared, it has an acidity, to which it tends very ſtrongly, if long expoſed to the atmoſphere; but it may be preſerved a long time, if well covered.

It is certain, that the *Nicobar* bread-fruit tree differs very eſſentially from the palm deſcribed by Mr. Masson, and found in the interior parts of *Africa*, which bears a ſort of bread-fruit. On my ſhowing to Mr. Masson, in *March*, 1790, the drawing of the tree here deſcribed, he was pleaſingly ſurpriſed at the novelty, and declared he had never before ſeen it. It differs alſo from the bread-tree found in *Otaheite*, and deſcribed by Capt. Cook in his Voyage round the World, as will appear very evident on a reference to the notes of that work. Some ſhrubs, whoſe leaves reſemble much thoſe of the *Nicobar* bread-fruit tree, are to be ſeen on the *Coromandel* coaſt, and in the Iſle of France, where they thrive in ſome degree, but never attain the height of thoſe at *Nicobar*: imperfect ſmall fruits are ſeen once a year ſprouting out, and the inhabitants derive an advantage from the leaves of the

tree

tree, which they convert into mats and bags to hold coffee.

NOTE *by the* PRESIDENT.

As far as we can determine the claſs and order of a plant from a mere delineation of its fruit, we may ſafely pronounce, that the *Léram* of *Nicobar* is the *Cádhi* of the *Arabs*, the *Cétaca* of the *Indians*, and the *Pandanus* of our botaniſts, which is deſcribed *very awkwardly* (as KOENIG firſt obſerved to me) in the Supplement to LINNÆUS: he had himſelf deſcribed with that *elegant conciſeneſs*, which conſtitutes the beauty of the *Linnean* method, not only the wonderful fructification of the fragrant *Cétaca*, but moſt of the flowers, which are celebrated in *Sanſcrit*, by poets for their colour or ſcent, and by phyſicians for their medical uſe; and, as he bequeathed his manuſcripts to Sir JOSEPH BANKS, we may be ſure, that the publick ſpirit of that illuſtrious naturaliſt will not ſuffer the labours of his learned friend to be ſunk in oblivion. Whether the PANDANUS *Léram* be a new *ſpecies*, or only a variety, we cannot yet poſitively decide; but four of the plants have been brought from *Nicobar*, and ſeem to flouriſh in the Company's Botanical Garden, where they will probably bloſſom; and the greateſt encouragement will, I truſt, be given to the cultivation of ſo precious a vegetable. A fruit

weighing twenty or thirty pounds, and containing a farinaceous ſubſtance, both palatable and nutritive in a high degree, would, perhaps, if it were common in theſe provinces, for ever ſecure the natives of them from the horrors of famine; and the *Pandanus* of *Bengal* might be brought, I conceive, to equal perfection with that of *Nicobar*, if due care were taken to plant the male and female trees in the ſame place, inſtead of leaving the female, as at preſent, to bear an imperfect and unproductive fruit, and the diſtant male to ſpread itſelf only by the help of its radicating branches.

NOTE ON PAGE 294.

THOUGH little can be added to M. POIVRE's deſcription of the *Salangane*, or *Hirundo, nidis edulibus*, yet, as Captain FORREST was a perfect maſter of the *Malay* tongue, and deſcribed only what he had ſeen, it will not be amiſs to ſubjoin his account of that ſingular bird. "The bird with an edible neſt is called, ſays he, *Jaimaláni* "by the natives of the *Moluccas*, and *Layang-layang* by the *Malays*: "it is black as jet, and very much like a marten, but conſiderably "ſmaller. Its neſts, which the *Malays* call *Sarang*, are found in "caves, and generally in thoſe to which the ſea has acceſs; and, as "they are built in rows on perpendicular rocks, from which the "young birds frequently fall, thoſe caves are frequented by fiſh, "and often by ſnakes, who are hunting for prey: they are made "of a ſlimy gelatinous ſubſtance found on the ſhore, of the ſea "weed called *agal agal*, and of a ſoft greeniſh fizy matter often ſeen "on rocks in the ſhade when the water oozes from above. Before "a man enters ſuch a cave, he ſhould frighten out the birds, or keep "his face covered. The *Jaimaláni* lays her eggs four times a

"year,

" year, but only two at a time: if her neſt be not torn from the
" rock, ſhe will uſe it once more, but it then becomes dirty and
" black: a neſt, uſed but once before it is gathered, muſt be dried
" in the ſhade, ſince it eaſily abſorbs moiſture, and, if expoſed to
" the ſun, becomes red. Such edible neſts are ſometimes found in
" caves, which the ſea never enters, but they are always of a dark
" hue, inſtead of being, like that now produced, very nearly pellu-
" cid: they may be met with in rocky iſlands over the whole eaſt-
" ern Archipelago, (by far the largeſt in the world) but never, I be-
" lieve, on the coaſt of *China*, whither multitudes of them are car-
" ried from *Batavia*. The white and tranſparent neſts are highly
" eſteemed, and ſold at *Batavia* for ſeven, eight, nine, or ten dol-
" lars a catty of $1\frac{1}{3}$lb. but the crafty *Chineſe* at that port, who
" pack up the neſts, one in another to the length of a foot or eigh-
" teen inches, that they may not eaſily be broken, ſeldom fail, by a
" variety of artifices, to impoſe on their employers."

ON THE

MUSICAL MODES

OF THE

HINDUS:

WRITTEN IN 1784, AND SINCE MUCH ENLARGED,

BY THE PRESIDENT.

MUSICK belongs, as a *Science*, to an intereſting part of natural philoſophy, which, by mathematical deductions from conſtant phenomena, explains the cauſes and properties of ſound, limits the number of mixed, or *harmonick*, ſounds to a certain ſeries, which perpetually recurs, and fixes the ratio, which they bear to each other, or to one leading term; but, conſidered as an *Art*, it combines the ſounds, which philoſophy diſtinguiſhes in ſuch a manner as to gratify our ears, or affect our imaginations, or, by uniting both objects, to captivate the fancy while it pleaſes the ſenſe, and, ſpeaking, as it were, the language of beautiful nature, to raiſe correſpondent ideas and emotions in the mind of the hearer: it then, and then only becomes what we call a *fine art*, allied very nearly to verſe, painting, and rhetorick, but ſubordinate in

its

its functions to pathetick poetry, and inferior in its power to genuine eloquence.

Thus it is the province of the *philoſopher*, to diſcover the true direction and divergence of ſound propagated by the ſucceſſive compreſſions and expanſions of air, as the vibrating body advances and recedes; to ſhow why ſounds themſelves may excite a tremulous motion in particular bodies, as in the known experiment of inſtruments tuned in uniſon; to demonſtrate the law, by which all the particles of air, when it undulates with great quickneſs, are continually accelerated and retarded; to compare the number of pulſes in agitated air with that of the vibrations, which cauſe them: to compute the velocities and intervals of thoſe pulſes in atmoſpheres of different denſity and elaſticity; to account, as well as he can, for the affections, which muſick produces; and, generally, to inveſtigate the many wonderful appearances, which it exhibits: but the *artiſt*, without conſidering, and even without knowing, any of the ſublime theorems in the philoſophy of ſound, may attain his end by a happy ſelection of *melodies* and *accents* adapted to paſſionate verſe, and of *times* conformable to regular metre; and, above all, by *modulation*, or the choice and variation of thoſe *modes*, as they are called, of which, as they are contrived and arranged by the *Hindus*, it is my deſign, and ſhall be my endeavour, to give you a general notion with all the perſpicuity, that the ſubject will admit.

ALTHOUGH

ALTHOUGH we muſt aſſign the firſt rank, tranſcendently and beyond all compariſon, to that powerful muſick, which may be denominated the ſiſter of poetry and eloquence, yet the lower art of pleaſing the ſenſe by a ſucceſſion of agreeable ſounds, not only has merit and even charms, but may, I perſuade myſelf, be applied on a variety of occaſions to ſalutary purpoſes: whether, indeed, the ſenſation of hearing be cauſed, as many ſuſpect, by the vibrations of an elaſtick ether flowing over the auditory nerves and propelled along their ſolid capilliaments, or whether the fibres of our nerves, which ſeem indefinitely diviſible, have, like the ſtrings of a lute, peculiar vibrations proportioned to their length and degree of tenſion, we have not ſufficient evidence to decide; but we are very ſure that the whole nervous ſyſtem is affected in a ſingular manner by combinations of ſound, and that melody alone will often relieve the mind, when it is oppreſſed by intenſe application to buſineſs or ſtudy. The old muſician, who rather figuratively, we may ſuppoſe, than with philoſophical ſerioufneſs, *declared the ſoul itſelf to be nothing but harmony*, provoked the ſprightly remark of CICERO, that *he drew his philoſophy from the art which he profeſſed;* but if, without departing from his own art, he had merely deſcribed the human frame as the nobleſt and ſweeteſt of muſical inſtruments, endued with a natural diſpoſition to reſonance and ſimpathy, alternately affecting and affected by the ſoul which pervades it, his deſcription might, perhaps, have

been

been phyſically juſt, and certainly ought not to have been haſtily ridiculed: that any medical purpoſe may be fully anſwered by muſick, I dare not aſſert; but after food, when the operations of digeſtion and abſorption give ſo much employment to the veſſels, that a temporary ſtate of mental repoſe muſt be found, eſpecially in hot climates, eſſential to health, it ſeems reaſonable to believe, that a few agreeable airs, either heard or played without effort, muſt have all the good effects of ſleep and none of its diſadvantages; *putting the ſoul in tune*, as MILTON ſays, for any ſubſequent exertion; an experiment, which has often been ſucceſſfully made by myſelf, and which any one, who pleaſes, may eaſily repeat. Of what I am going to add, I cannot give equal evidence; but hardly know how to diſbelieve the teſtimony of men, who had no ſyſtem of their own to ſupport, and could have no intereſt in deceiving me: firſt, I have been aſſured by a credible eye witneſs, that two wild antelopes uſed often to come from their woods to the place, where a more ſavage beaſt, SIRA'JUDDAULAH, entertained himſelf with concerts, and that they liſtened to the ſtrains with an appearance of pleaſure, till the monſter, in whoſe ſoul there was no muſick, ſhot one of them to diſplay his archery: ſecondly, a learned native of this country told me, that he had frequently ſeen the moſt venomous and malignant ſnakes leave their holes, upon hearing tunes on a flute, which, as he ſuppoſed, gave them peculiar delight; and, thirdly, an intel-

ligent

ligent *Perſian*, who repeated his ſtory again and again, and permitted me to write down from his lips, declared, he had more than once been preſent, when a celebrated lutaniſt, *Mírzá* MOHAMMED, ſurnamed BULBUL, was playing to a large company in a grove near *Shíráz*, where he diſtinctly ſaw the nightingales trying to vie with the muſician, ſometimes warbling on the trees, ſometimes fluttering from branch to branch, as if they wiſhed to approach the inſtrument, whence the melody proceeded, and at length dropping on the ground in a kind of extaſy, from which they were ſoon raiſed, he aſſured me, by a change of the mode.

THE aſtoniſhing effects aſcribed to muſick by the old *Greeks*, and, in our days, by the *Chineſe*, *Perſians*, and *Indians*, have probably been exaggerated and embelliſhed; nor, if ſuch effects had been really produced, could they be imputed, I think, to the mere influence of ſounds, however combined or modified: it may, therefore, be ſuſpected, (not that the accounts are wholly fictitious, but) that ſuch wonders were performed by muſick in its largeſt ſenſe, as it is now deſcribed by the *Hindus*, that is, by the union of *voices*, *inſtruments*, and *action*; for ſuch is the complex idea conveyed by the word *Sangíta*, the ſimple meaning of which is no more than *ſymphony*; but moſt of the *Indian* books on this art conſiſt accordingly of three parts, *gána*, *vádya*, *nrĭtya*, or *ſong*, *percuſſion*, and *dancing*; the firſt of which includes the meaſures of poetry, the ſecond extends to inſtrumental muſick of all ſorts,

and the third includes the whole compaſs of theatrical repreſentation. Now it may eaſily be conceived, that ſuch an alliance, with the potent auxiliaries of diſtinct articulation, graceful geſture, and well adapted ſcenery, muſt have a ſtrong general effect, and may, from particular aſſociations, operate ſo forcibly on very ſenſible minds, as to excite copious tears, change the colour and countenance, heat or chill the blood, make the heart palpitate with violence, or even compel the hearer to ſtart from his ſeat with the look, ſpeech, and actions of a man in a phrenſy: the effect muſt be yet ſtronger, if the ſubject be *religious*, as that of the old *Indian* dramas, but great and ſmall (I mean both regular plays in many acts and ſhorter dramatick pieces on *divine love*) ſeems in general to have been. In this way only can we attempt to account for the indubitable effects of the *great airs* and impaſſioned *recitative* in the modern *Italian* dramas, where three beautiful arts, like the Graces united in a dance, are together exhibited in a ſtate of excellence, which the ancient world could not have ſurpaſſed and probably could not have equalled; an heroick opera of METASTASIO, ſet by PERGOLESI, or by ſome artiſt of his incomparable ſchool, and repreſented at *Naples*, diſplays at once the perfection of human genius, awakens all the affections, and captivates the imagination at the ſame inſtant through all the ſenſes.

WHEN ſuch aids, as a perfect theatre would afford, are not acceſſible, the power of muſick muſt

in

in proportion be leſs; but it will ever be very conſiderable, if the words of the ſong be fine in themſelves, and not only well tranſlated into the language of melody, with a complete union of muſical and rhetorical accents, but clearly pronounced by an accompliſhed ſinger, who feels what he ſings, and fully underſtood by a hearer, who has paſſions to be moved; eſpecially if the compoſer has availed himſelf in his *tranſlation* (for ſuch may his compoſition very juſtly be called) of all thoſe advantages, with which nature, ever ſedulous to promote our innocent gratifications, abundantly ſupplies him. The firſt of thoſe natural advantages is the variety of *modes*, or *manners*, in which the *ſeven* harmonick ſounds are perceived to move in ſucceſſion, as each of them takes the lead, and conſequently bears a new relation to the ſix others. Next to the phenomenon of ſeven ſounds perpetually circulating in a geometrical progreſſion, according to the length of the ſtrings or the number of their vibrations, every ear muſt be ſenſible, that two of the ſeven intervals in the complete ſeries, or octave, whether we conſider it as placed in a circular form, or in a right line with the firſt ſound repeated, are much ſhorter than the five other intervals; and on theſe two phenomena the modes of the *Hindus* (who ſeem ignorant of our complicated harmony) are principally conſtructed. The longer intervals we ſhall call *tones*, and the ſhorter (in compliance with cuſtom) *ſemitones*, without mentioning their exact ratios; and it is evident, that, as

the

the *places* of the ſemitones admit *ſeven* variations relative to one fundamental ſound, there are as many modes, which may be called *primary*; but we muſt not confound them with our modern modes, which reſult from the ſyſtem of accords now eſtabliſhed in *Europe*: they may rather be compared with thoſe of the *Roman* Church, where ſome valuable remnants of old *Grecian* muſick are preſerved in the ſweet, majeſtick, ſimple, and affecting ſtrains of the Plain Song. Now, ſince each of the tones may be divided, we find *twelve* ſemitones in the whole ſeries; and, ſince each ſemitone may in its turn become the leader of a ſeries formed after the model of every primary mode, we have *ſeven* times *twelve*, or *eighty-four*, modes in all, of which *ſeventy-ſeven* may be named *ſecondary*; and we ſhall ſee accordingly that the *Perſian* and the *Hindus* (at leaſt in their moſt popular ſyſtem) have exactly *eighty-four* modes, though diſtinguiſhed by different appellations and arranged in different claſſes: but, ſince many of them are unpleaſing to the ear, others difficult in execution, and few ſufficiently marked by a character of ſentiment and expreſſion, which the higher muſick always requires, the genius of the *Indians* has enabled them to retain the *number* of modes, which nature ſeems to have indicated, and to give each of them a character of its own by a happy and beautiful contrivance. Why any one ſeries of ſounds, the ratios of which are aſcertained by obſervation and expreſſible by figures, ſhould have a peculiar effect on the organ of

hearing

hearing, and, by the auditory nerves, on the mind, will then only be known by mortals, when they ſhall know why each of the ſeven colours in the rainbow, where a proportion, analogous to that of muſical ſounds, moſt wonderfully prevails, has a certain ſpecifick effect on our eyes; why the ſhades of green and blue, for inſtance, are ſoft and ſoothing, while thoſe of red and yellow diſtreſs and dazzle the ſight; but, without ſtriving to account for the phenomena, let us be ſatisfied with knowing, that ſome of the *modes* have diſtinct perceptible properties, and may be applied to the expreſſion of various mental emotions; a fact, which ought well to be conſidered by thoſe performers, who would reduce them all to a dull uniformity, and ſacrifice the true beauties of their art to an injudicious temperament.

THE ancient *Greeks*, among whom this delightful art was long in the hands of poets, and of mathematicians, who had much leſs to do with it, aſcribe almoſt all its magick to the diverſity of their *Modes*, but have left us little more than the names of them, without ſuch diſcriminations, as might have enabled us to compare them with their own, and apply them to practice: their writers addreſſed themſelves to *Greeks*, who could not but know their national muſick; and moſt of thoſe writers were profeſſed men of ſcience, who thought more of calculating ratios than of inventing melody; ſo that, whenever we ſpeak of the ſoft *Eolian* mode, of the tender *Lydian*, the voluptuous *Ionick*, the manly *Dorian*, or

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the animating *Phrygian*, we uſe mere phraſes, I believe, without clear ideas. For all that is known concerning the muſick of *Greece*, let me refer thoſe, who have no inclination to read the dry works of the *Greeks* themſelves, to a little tract of the learned WALLIS, which he printed as an appendix to the Harmonicks of PTOLEMY, to the Dictionary of Muſick by ROUSSEAU, whoſe pen, formed to elucidate all the arts, had the property of ſpreading light before it on the darkeſt ſubjects, as if he had written with phoſphorus on the ſides of a cavern; and, laſtly, to the diſſertation of Dr. BURNEY, who paſſing ſlightly over all that is obſcure, explains with perſpicuity whatever is explicable, and gives dignity to the character of a modern muſician, by uniting it with that of a ſcholar and philoſopher.

THE unexampled felicity of our nation, who diffuſe the bleſſings of a mild government over the fineſt part of *India*, would enable us to attain a perfect knowledge of the oriental muſick, which is known and practiſed in theſe *Britiſh* dominions not by mercenary performers only, but even by *Muſelmans* and *Hindus* of eminent rank and learning: a native of *Cáſhán*, lately reſident at *Murſhedábád*, had a complete acquaintance with the *Perſian* theory and practice; and the beſt artiſts in *Hinduſtan* would cheerfully attend our concerts: we have an eaſy acceſs to approved *Aſiatick* treatiſes on muſical compoſition, and need not lament with CHARDIN, that he neglected to procure at *Iſfahán* the explanation of a ſmall tract on that ſubject, which he

carried to *Europe*: we may here examine the beſt inſtruments of *Aſia*, may be maſters of them, if we pleaſe, or at leaſt may compare them with ours: the concurrent labours, or rather amuſements, of ſeveral in our own body, may facilitate the attainment of correct ideas on a ſubject ſo delightfully intereſting; and a free communication from time to time of their reſpective diſcoveries would conduct them more ſurely and ſpeedily, as well as more agreeably, to their deſired end. Such would be the advantages of union, or, to borrow a term from the art before us, of *harmonious accord*, in all our purſuits, and above all in that of knowledge.

On *Perſian* muſick, which is not the ſubject of this paper, it would be improper to enlarge: the whole ſyſtem of it is explained in a celebrated collection of tracts on pure and mixed mathematicks, entitled *Durratu'ltáj*, and compoſed by a very learned man, ſo generally called *Allámi Shírazí*, or the *great philoſopher* of *Shíràz*; that his proper name is almoſt forgotten; but, as the modern *Perſians* had acceſs, I believe, to Ptolemy's harmonicks, their mathematical writers on muſick treat it rather as a ſcience than as an art, and ſeem, like the *Greeks*, to be more intent on ſplitting tones into quarters and eighth parts, of which they compute the ratios to ſhow their arithmetick, than on diſplaying the principles of modulation as it may affect the paſſions. I apply the ſame obſervation to a ſhort, but maſterly, tract of the famed Abu'si'na', and ſuſpect that it is applicable to an elegant eſſay

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in *Perſian*, called *Shamſu'láſwát*, of which I have not had courage to read more than the preface. It will be ſufficient to ſubjoin on this head, that the *Perſians* diſtribute their *eighty-four* modes, according to an idea of locality, into twelve *rooms*, twenty-four *receſſes*, and forty-eight *angles* or *corners*: in the beautiful tale known by the title of the *Four Derviſes*, originally written in *Perſia* with great purity and elegance, we find the deſcription of a concert, where your fingers, with as many different inſtruments, are repreſented "*modulating* in twelve *makáms* or *per-*
"*dahs*, twenty-four *ſhôbahs*, and forty-eight *gúſhahs*,
"and beginning a mirthful ſong of HA'FIZ, on
"vernal delight in the *perdah* named *ráſt*, or di-
"rect." All the twelve *perdahs*, with their appropriated *ſhôbahs*, are enumerated by AMI'N, a writer and muſician of *Hinduſtán*, who mentions an opinion of the learned, that only *ſeven* primary modes were in uſe before the reign of PARVI'Z, whoſe muſical entertainments are magnificently deſcribed by the incomparable NIZA'MI: the modes are chiefly denominated like thoſe of the *Greeks* and *Hindus*, from different regions or towns; as, among the *perdahs*, we ſee *Hijáz*, *Irák*, *Iſfahán*: and, among the *ſhôbahs*, or ſecondary modes, *Zábul*, *Niſhápùr*, and the like. In a *Sanſcrit* book, which ſhall ſoon be particularly mentioned, I find the ſcale of a mode, named *Hijéja*, ſpecified in the following verſe:

Máns'agraha ſa nyáſò' c'hilò hijéjaſtu ſáyáhnè.

THE name of this mode is not *Indian*; and, if I am right in believing it a corruption of *Hijàz*, which could hardly be written otherwiſe in the *Nágari* letters, we muſt conclude, that it was imported from *Perſia*: we have diſcovered then a *Perſian* or *Arabian* mode with this diapaſon,

D, E, F*, G*, A, B, C*, D;

where the firſt ſemitone appears between the *fourth* and *fifth* notes, and the ſecond between the *ſeventh* and *eighth*; as in the natural ſcale *Fa, ſol, la, ſi, ut, re, mi, fa*: but the C*, and G*, or *ga* and *ni* of the *Indian* author, are variouſly *changed*, and probably the ſeries may be formed in a manner not very different (though certainly there is a diverſity) from our major mode of D. This melody muſt neceſſarily end with the *fifth* note from the tonick, and begin with the tonick itſelf; and it would be a groſs violation of muſical decorum in *India*, to ſing it at any time except at the cloſe of day: theſe rules are comprized in the verſe above-cited; but the ſpecies of octave is arranged according to Mr. FOWKE's remarks on the *Víná*, compared with the fixed *Swaragráma*, or gamut, of all the *Hindu* muſicians.

LET us proceed to the *Indian* ſyſtem, which is minutely explained in a great number of *Sanſcrit* books, by authors, who leave arithmetick and geometry to their aſtronomers, and properly diſcourſe on muſick as an art confined to the pleaſures of imagination

imagination. The *Pandits* of this province unanimouſly prefer the *Dámódara* to any of the popular *Sangítas*; but I have not been able to procure a good copy of it, and am perfectly ſatisfied with the *Nárayan*, which I received from *Benáres*, and in which the *Dámódar* is frequently quoted. The *Perſian* book, entitled *a Preſent from* INDIA, was compoſed, under the patronage of AAZEM SHA'H, by the very diligent and ingenious MIRZA KHAN, and contains a minute account of *Hindu* literature in all, or moſt of, its branches: he profeſſes to have extracted his elaborate chapter on muſick, with the aſſiſtance of *Pandits*, from the *Rágárnava*, or Sea of Paſſions, the *Rágaderpana*, or Mirror of Modes, the *Sabhávinóda*, or Delight of Aſſemblies, and ſome other approved treatiſes in *Sanſcrit*. The *Sangitaderpan*, which he alſo names among his authorities, has been tranſlated into *Perſian*; but my experience juſtifies me in pronouncing, that the *Moghols* have no idea of accurate *tranſlation*, and give that name to a mixture of gloſs and text with a flimſy paraphraſe of them both; that they are wholly unable, yet always pretend, to write *Sanſcrit* words in *Arabick* letters; that a man, who knows the *Hindus* only from *Perſian* books, does not know the *Hindus*; and that an *European*, who follows the muddy rivulets of *Muſelman* writers on *India*, inſtead of drinking from the pure fountain of *Hindu* learning, will be in perpetual danger of miſleading himſelf and others. From the juſt ſeverity of this cenſure I except neither ABU'LFAZL, nor his brother FAIZI', nor MOH-

SANI FA'NI', nor MIRZA'KHA'N himſelf; and I ſpeak of all four after an attentive peruſal of their works. A tract on muſick in the idiom of *Mat'hurà*, with ſeveral eſſays in pure *Hinduſtánì*, lately paſſed through my hands; and I poſſeſs a diſſertation on the ſame art in the ſoft dialect of *Panjáb*, or *Panchanada*, where the national melody has, I am told, a peculiar and ſtriking character; but I am very little acquainted with thoſe dialects, and perſuade myſelf, that nothing has been written in them, which may not be found more copiouſly and beautifully expreſſed in the *language*, as the *Hindus* perpetually call it, *of the Gods*, that is of their ancient bards, philoſophers, and legiſlators.

THE moſt valuable work, that I have ſeen, and perhaps the moſt valuable that exiſts, on the ſubject of *Indian* muſick, is named *Rágavibódha*, or *The Doctrine of Muſical Modes*; and it ought here to be mentioned very particularly, becauſe none of the *Pandits*, in our provinces, nor any of thoſe from *Cáſi* or *Caſhmír*, to whom I have ſhown it, appear to have known that it was extant; and it may be conſidered as a treaſure in the hiſtory of the art, which the zeal of Colonel POLIER has brought into light, and perhaps has preſerved from deſtruction. He had purchaſed, among other curioſities, a volume containing a number of ſeparate eſſays on muſick in proſe and verſe, and in a great variety of idioms: beſides tracts in *Arabick*, *Hindi*, and *Perſian*, it included a ſhort eſſay in *Latin* by ALSTEDIUS, with an interlineary *Perſian* tranſlation, in which the paſſages

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quoted from LUCRETIUS and VIRGIL made a ſingular appearance; but the brighteſt gem in the ſtring was the *Rágavibódha*, which the Colonel permitted my *Nágari* writer to tranſcribe, and the tranſcript was diligently collated with the original by my *Pandit* and myſelf. It ſeems a very ancient compoſition, but is leſs old unqueſtionably than the *Ratnacára* by SA'RNGA DE'VA, which is more than once mentioned in it, and a copy of which Mr. BURROW procured in his journey to *Heridwar*: the name of the author was SO'MA, and he appears to have been a practical muſician as well as a great ſcholar and an elegant poet; for the whole book, without excepting the ſtrains noted in letters, which fill the fifth and laſt chapter of it, conſiſts of maſterly couplets in the melodious metre called *A'ryà*; the *firſt*, *third*, and *fourth* chapters explain the doctrine of muſical ſounds, their diviſion and ſucceſſion, the variations of ſcales by temperament, and the enumeration of modes on a ſyſtem totally different from thoſe, which will preſently be mentioned; and the *ſecond* chapter contains a minute deſcription of different *Vínás* with rules for playing on them. This book alone would enable me, were I maſter of my time, to compoſe a treatiſe on the muſick of *India*, with aſſiſtance, in the practical part, from an *European* profeſſor and a native player on the *Vína*; but I have leiſure only to preſent you with an eſſay, and even that, I am conſcious, muſt be very ſuperficial: it may be ſometimes, but, I truſt, not often, erroneous;

erroneous; and I have ſpared no pains to ſecure myſelf from errour.

In the literature of the *Hindus* all nature is animated and perſonified; every fine art is declared to have been revealed from heaven; and all knowledge, divine and human, is traced to its ſource in the *Védas*; among which the *Sámavéda* was intended to be *ſung*, whence the reader or ſinger of it is called *Udgátri* or *Sámaga*: in Colonel Polier's copy of it the ſtrains are noted in figures, which it may not be impoſſible to decypher. On account of this diſtinction, ſay the *Bráhmens*, the *ſupreme preſerving power*, in the form of Crishna, having enumerated in the *Gitá* various orders of beings, to the chief of which he compares himſelf, pronounces, that "*among the* Védas *he was the* Sáman." From that *Véda* was accordingly derived the *Upavéda* of the *Gandharbas*, or muſicians in Indra's heaven; ſo that the divine art was communicated to our ſpecies by Brahma' himſelf or by his *active power* Sereswati', the Goddeſs of Speech; and their mythological ſon Na'red, who was in truth an ancient lawgiver and aſtronomer, invented the *Viná*, called alſo *Cach'hapì*, or *Teſtudo*; a very remarkable fact, which may be added to the other proofs of a reſemblance between that *Indian* God, and the Mercury of the *Latians*. Among inſpired mortals the firſt muſician is believed to have been the ſage Bherat, who was the inventor, they ſay, of *Nátacs*, or dramas, repreſented with ſongs and dances, and author of a muſi-

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cal ſyſtem, which bears his name. If we can rely on MI'RZAKHA'N, there are four principal *Matas*, or ſyſtems, the firſt of which is aſcribed to ISWARA, or OSIRIS; the ſecond to BHERAT; the third to HANUMAT, or PA'VAN, the PAN of *India*, ſuppoſed to be the ſon of PAVANA, the regent of air; and the fourth to CALLINA'T'H, a *Riſhi*, or *Indian* philoſopher, eminently ſkilled in muſick, theoretical and practical: all four are mentioned by SO'MA; and it is the *third* of them, which muſt be very ancient, and ſeems to have been extremely popular, that I propoſe to explain after a few introductory remarks; but I may here obſerve with SO'MA, who exhibits a ſyſtem of his own, and with the author of the *Náráyan*, who mentions a great many others, that almoſt every kingdom and province had a peculiar ſtyle of melody, and very different names for the modes, as well as a different arrangement and enumeration of them.

THE two phenomena, which have already been ſtated as the foundation of muſical modes, could not long have eſcaped the attention of the *Hindus*, and their flexible language readily ſupplied them with names for the ſeven *Swaras*, or ſounds, which they diſpoſe in the following order, *ſhádja*, pronounced *ſharja*, *riſhabha*, *gándhára*, *madhyama*, *panchama*, *dhaivata*, *niſháda*; but the firſt of them is emphatically named *ſwara*, or the *ſound*, from the important office, which it bears in the ſcale; and hence, by taking the ſeven *initial letters* or ſyllables of thoſe words, they contrived a notation for their

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airs, and at the ſame time exhibited a gamut, at leaſt as convenient as that of GUIDO: they call it *ſwara-grâma* or *ſeptaca*, and expreſs it in this form:

Sa, ri, ga, ma, pa, dha, ni,

three of which ſyllables are, by a ſingular concurrence exactly the ſame, though not all in the ſame places, with three of thoſe invented by DAVID MOSTARE, as a ſubſtitute for the troubleſome gamut uſed in his time, and which he arranges thus:

Bo, ce, di, ga, lo, ma, ni.

As to the notation of melody, ſince every *Indian* conſonant includes by its nature the ſhort vowel *a*, five of the ſounds are denoted by ſingle conſonants, and the two others have different ſhort vowels taken from their full names; by ſubſtituting long vowels, the *time* of each note is doubled, and other marks are uſed for a farther elongation of them; the octaves above and below the mean ſcale, the connection and acceleration of notes, the graces of execution or manners of fingering the inſtrument, are expreſſed very clearly by ſmall circles and ellipſes, by little chains, by curves, by ſtraight lines, horizontal or perpendicular, and by creſcents, all in various poſitions: the cloſe of a ſtrain is diſtinguiſhed by a lotos-flower; but the time and meaſure are determined by the proſody of the verſe and by the comparative length of each ſyllable, with which every

note

note or aſſemblage of notes reſpectively corre-ſponds. If I underſtand the native muſicians, they have not only the *chromatick*, but even the ſecond, or new, *enharmonick*, genus; for they unanimouſly reckon twenty-two *s'rutis*, or quarters and thirds of a tone, in their octave: they do not pretend that thoſe minute intervals are mathematically equal, but conſider them as equal in practice, and allot them to the ſeveral notes in the following order; to *ſa*, *ma*, and *pa*, four; to *ri* and *dha*, three; to *ga* and *ni*, two; giving very ſmooth and ſignificant names to each *s'ruti*. Their original ſcale, there-fore, ſtands thus,

Sa,	*ri*,	*ga*,	*ma*,	*pa*,	*dha*,	*ni*,	*ſa*,
4 *s'*	3 *s'*	2 *s'*	4 *s'*	4 *s'*	3 *s'*	2 *s'*	

The ſemitones accordingly are placed as in our diatonick ſcale: the intervals between the fourth and fifth, and between the firſt and ſecond, are ma-jor tones; but that between the fifth and ſixth, which is minor in our ſcale, appears to be major in theirs; and the two ſcales are made to coincide by taking a *s'ruti* from *pa* and adding it to *dha*, or, in the language of *Indian* artiſts, by raiſing *Servaretnà* to the claſs of *Sántà* and her ſiſters; for every *s'ruti* they conſider as a little nymph, and the nymphs of *Panchama*, or the *fifth* note, are *Málinì*, *Chapalá*, *Lólá*, and *Servaretnà*, while *Sántá* and her two ſiſters regularly belong to *Dhaivata*: ſuch at leaſt

leaſt is the ſyſtem of Co'HALA, one of the ancient bards, who has left a treatiſe on muſick.

So'MA ſeems to admit, that a quarter or third of a tone cannot be ſeparately and diſtinctly heard from the *Vínà*; but he takes for granted, that its effect is very perceptible in their arrangement of modes; and their ſixth, I imagine, is almoſt univerſally diminiſhed by one *s'ruti*; for he only mentions two modes, in which all the ſeven notes are *unaltered*. I tried in vain to diſcover any difference in practice between the *Indian* ſcale, and that of our own; but, knowing my ear to be inſufficiently exerciſed, I requeſted a *German* profeſſor of muſick to accompany with his violin a *Hindu* lutaniſt, who ſung *by note* ſome popular airs on the loves of CRISHNA and RA'DHA'; he aſſured me, that the ſcales were the ſame; and Mr. SHORE afterwards informed me, that, when the voice of a native ſinger was in tune with his harpſichord, he found the *Hindu* ſeries of ſeven notes to aſcend, like ours, by a ſharp third.

FOR the conſtruction and character of the *Vínà*, I muſt refer you to the very accurate and valuable paper of Mr. FOWKE in the firſt volume of your Tranſactions; and I now exhibit a ſcale of its finger board, which I received from him with the drawing of the inſtrument, and on the correctneſs of which you may confidently depend: the regular *Indian* gamut anſwers, I believe pretty nearly to our major mode:

Ut, re, mi, fa, ſol, la, ſi, ut,

and,

Scale of the Fingerboard of the VINA, reduced 3/4ths, the whole being 21 inches & 6/8ths in length, from the Nut to the highest Fret.

and, when the ſame ſyllables are applied to the notes, which compoſe our minor mode, they are diſtinguiſhed by epithets expreſſing the change, which they ſuffer. It may be neceſſary to add, before we come to the *Rágas*, or modes of the *Hindus*, that the twenty-one *múrch'hanas*, which Mr. SHORE's native muſician confounded with the two and twenty *s'rutis*, appear to be no more than *ſeven* ſpecies of diapaſon multiplied by *three*, according to the difference of pitch in the compaſs of three octaves.

RA'GA, which I tranſlate a *mode*, properly ſignifies a *paſſion* or *affection* of the mind, each mode being intended, according to BHERAT's definition of it, to move one or another of our ſimple or mixed affections; and we learn accordingly from the *Nárayan*, that, in the days of CRISHNA, there were *ſixteen thouſand* modes, each of the *Gópìs* at *Mat'hurà* chuſing to ſing in one of them, in order to captivate the heart of their paſtoral God. The very learned SO'MA, who mixes no mythology with his accurate ſyſtem of *Rágas*, enumerates *nine hundred and ſixty* poſſible variations by the means of temparament, but ſelects from them, as applicable to practice, only *twenty-three* primary modes, from which he deduces many others; though he allows, that by a diverſity of ornament and by various contrivances, the *Rágas* might, like the waves of the ſea, be multiplied to an infinite number. We have already obſerved, that *eighty-four modes* or *manners* might naturally be formed by giving the lead to each of our *twelve* ſounds, and varying in *ſeven* different ways the po-

ſition

ſition of the ſemitones; but, ſince many of thoſe modes would be inſufferable in practice, and ſome would have no character ſufficiently marked, the *Indians* appear to have retained with predilection the number indicated by nature, and to have enforced their ſyſtem by two powerful aids, the *aſſociation of ideas*, and the *mutilation of the regular ſcales*.

WHETHER it had occurred to the *Hindu* muſicians, that the velocity or ſlowneſs of ſounds muſt depend, in a certain ratio, upon the rarefaction and condenſation of the air, ſo that their motion muſt be quicker in ſummer than in ſpring or autumn, and much quicker than in winter, I cannot aſſure myſelf; but am perſuaded, that their primary modes, in the ſyſtem aſcribed to PA'VANA, were firſt arranged according to the number of *Indian* ſeaſons.

THE year is diſtributed by the *Hindus* into ſix *ritus*, or ſeaſons, each conſiſting of two months; and the firſt ſeaſon, accòrding to the *Amarcóſha*, began with *Márgas'írſha*, near the time of the winter ſolſtice, to which month accordingly we ſee CRISHNA compared in the *Gítá*; but the old lunar year began, I believe, with *A'ſwina*, or near the autumnal equinox, when the moon was at the full in the firſt manſion: hence the muſical ſeaſon, which takes the lead, includes the months of *A'ſwin* and *Cártic*, and bears the name of *Sarad*, correſponding with part of our autumn; the next in order are *Hémanta* and *Siśira*, derived from words, which ſignify *froſt* and *dew*; then come *Vaſanta*, or ſpring, called alſo

Surabhi

Surabhi or fragrant, and *Puſhpaſamaya*, or the flower time; *Gríſhma*, or heat; and *Verſhà*, or the ſeaſon of rain. By appropriating a different mode to each of the different ſeaſons, the artiſts of *India* connected certain ſtrains with certain ideas, and were able to recal the memory of autumnal merriment at the cloſe of the harveſt, or of ſeparation and melancholy (very different from our ideas at *Calcutta*) during the cold months; of reviving hilarity on the appearance of bloſſoms, and complete vernal delight in the month of *Madhu* or *honey*; of languor during the dry heats, and of refreſhment by the firſt rains, which cauſe in this climate a ſecond ſpring. Yet farther: ſince the lunar year, by which feſtivals and ſuperſtitious duties are conſtantly regulated, proceeds concurrently with the ſolar year, to which the ſeaſons are neceſſarily referred, *devotion* comes alſo to the aid of muſick, and all the *powers of nature*, which are allegorically worſhipped as gods and goddeſſes on their ſeveral holidays, contribute to the influence of ſong on minds naturally ſuſceptible of religious emotions. Hence it was, I imagine, that PA'VAN, or the inventor of his muſical ſyſtem, reduced the number of original modes from *ſeven* to *ſix*; but even this was not enough for his purpoſe; and he had recourſe to the *five* principal diviſions of the day, which are the *morning*, *noon*, and *evening*, called *triſandhya*, with the two intervals between them, or the *forenoon* and *afternoon*: by adding *two* diviſions, or intervals, of the night, and by leaving

leaving one ſpecies of melody without any ſuch reſtriction, SO'MA reckons *eight* variations in reſpect of time; and the ſyſtem of PA'VAN retains that number alſo in the ſecond order of derivative modes. Every branch of knowledge in this country has been embelliſhed by poetical fables; and the inventive talents of the *Greeks* never ſuggeſted a more charming allegory than the lovely families of the ſix *Rágas*, named, in the order of ſeaſons above exhibited, BHAIRAVA, MA'LAVA, SRI'RA'GA, HINDO'LA or VASANTA, DI'PACA, and ME'GHA; each of whom is a Genius, or Demigod, wedded to five *Rágínis*, or Nymphs, and father of *eight* little Genii, called his *Putras*, or Sons: the fancy of SHAKSPEAR and the pencil of ALBANO might have been finely employed in giving ſpeech and form to this aſſemblage of new aërial beings, who people the fairy-land of *Indian* imagination; nor have the *Hindu* poets and painters loſt the advantages, with which ſo beautiful a ſubject preſented them. A whole chapter of the *Náráyan* contains deſcriptions of the *Rágas* and their conſorts, extracted chiefly from the *Dámódar*, the *Caláncura*, the *Retnamálá*, the *Chandricà*, and a metrical tract on muſick aſcribed to the God NA'RED himſelf, from which, as among ſo many beauties a particular ſelection would be very perplexing, I preſent you with the firſt that occurs, and have no doubt, that you will think the *Sanſcrit* language equal to *Italian* in ſoftneſs and elegance:

Lílá viháréna vanántarálé,
Chinvan praſúnáni vadhú ſaháyah,
Viláſi véſódita divya múrtih
Srîrága éſha prat'hitah prit'hivyám.

"The demigod SRI'RA'GA, famed over all this "earth, ſweetly ſports with his nymphs, gathering "freſh bloſſoms in the boſom of yon grove; and "his divine lineaments are diſtinguiſhed through "his graceful veſture."

THESE and ſimilar images, but wonderfully diverſified, are expreſſed in a variety of meaſures, and repreſented by delicate pencils in the *Rágamálàs*, which all of us have examined, and among which the moſt beautiful are in the poſſeſſion of Mr. R. JOHNSON and Mr. HAY. A noble work might be compoſed by any muſician and ſcholar, who enjoyed leiſure and diſregarded expenſe, if he would exhibit a perfect ſyſtem of *Indian* muſick from *Sanſcrit* authorities, with the old melodies of SO'MA applied to the ſons of JAYADE'VA, embelliſhed with deſcriptions of all the modes accurately tranſlated, and with Mr. HAY's *Rágamálà* delineated and engraved by the ſcholars of CIPRIANI and BARTOLOZZI.

LET us proceed to the ſecond artifice of the *Hindu* muſicians, in giving their modes a diſtinct character and a very agreeable diverſity of expreſſion. A curious paſſage from PLUTARCH's Treatiſe on Muſick is tranſlated and explained by Dr. BURNEY, and ſtands as the text of the moſt inte-

reſting chapter in his diſſertation : ſince I cannot procure the original, I exhibit a paraphraſe of his tranſlation, on the correctneſs of which I can rely ; but I have avoided, as much as poſſible, the technical words of the *Greeks*, which it might be neceſſary to explain at ſome length. " We are informed, ſays " PLUTARCH, by ARISTOXENUS, that muſicians " aſcribe to OLYMPUS of *Myſia* the invention of " *enharmonick* melody, and conjecture, that, when " he was playing diatonically on his flute, and fre- " quently paſſed from the higheſt of four ſounds " to the loweſt but one, or converſely, ſkipping " over the ſecond in deſcent, or the third in aſcent, " of that ſeries, he perceived a ſingular beauty of " expreſſion, which induced him to diſpoſe the " whole ſeries of ſeven or eight ſounds by ſimilar " ſkips, and to frame by the ſame analogy his *Do-* " *rian* mode, omitting every ſound *peculiar* to the " diatonick and chromatick melodies then in uſe, " but without adding any that have ſince been made " eſſential to the *new* enharmonick : in this genus, " they ſay, he compoſed the Nome, or ſtrain, called " *Spondean*, becauſe it was uſed in temples at the " time of religious *libations*. Thoſe, it ſeems, were " the *firſt* enharmonick melodies ; and are ſtill re- " tained by ſome, who play on the flute in the an- " tique ſtyle without any diviſion of a ſemiſtone ; " for it was after the age of OLYMPUS, that the " quarter of a tone was admitted into the *Lydian* " and *Phrygian* modes ; and it was he, therefore, " who, by introducing an exquiſite melody before

unknown

" unknown in *Greece*, became the author and parent
" of the moſt beautiful and affecting muſick."

THIS method then of adding to the character and effect of a mode by diminiſhing the number of its primitive ſounds, was introduced by a *Greek* of the lower *Aſia*, who flouriſhed, according to the learned and accurate writer of the Travels of ANACHARSIS, about the middle of the *thirteenth* century before CHRIST; but it muſt have been older ſtill among the HINDUS, if the ſyſtem, to which I now return, was actually invented in the age of RA'MA.

SINCE it appears from the *Nárâyan*, that *thirty-ſix* modes are in general uſe, and the reſt very rarely applied to practice, I ſhall exhibit only the ſcales of the ſix *Rágas* and thirty *Rágínis*, according to SO'MA, the authors quoted in the *Nárâyan*, and the books explained by *Pandits* to MIRZA'KHA'N; on whoſe credit I muſt rely for that of *Cácubhá*, which I cannot find in my *Sanſcrit* treatiſes on muſick: had I depended on him for information of greater conſequence, he would have led me into a very ſerious miſtake; for he aſſerts, what I now find erroneous, that the *graha* is the firſt note of every mode, with which every ſong, that is compoſed in it, muſt invariably begin *and end*. Three diſtinguiſhed ſounds in each mode are called *graha*, *nyáſa*, *ans'a*, and the writer of the *Nárâyan* defines them in the two following couplets:

Graha ſwarah ſa ityuctó yó gítádau ſamarpitah,
Nyáſa ſwaraſtu ſa próctó yó gítádi ſamápticah:

Yó vyactivyanjacò gánè, yaſya ſervé' nugáminah,
Yaſya ſervatra báhulyam vády *ans'ó* pi nripótamah.

" The note, called *graha*, is placed at the begin-
" ning, and that named *nyáſa*, at the end, of a ſong:
" that note, which diſplays the peculiar melody,
" and to which all the others are ſubordinate, that,
" which is always of the greateſt uſe, is like a ſo-
" vereign, though a mere *ans'a*, or portion."

" By the word *vádi*, ſays the commentator, he
" means the note, which announces and aſcertains
" the *Rága*, and which may be conſidered as the
" preſent origin of the *graha* and *nyáſa*:" this clearly ſhows, I think, that the *ans'a* muſt be the tonick; and we ſhall find, that the two other notes are generally its third and fifth, or the mediant and the dominant. In the poem entitled *Mágha* there is a muſical ſimile, which may illuſtrate and confirm our idea:

Analpatwát pradhánatwád ans'aſyévétaraſwaráh,
Vijigíſhórnripatayah prayánti perichárátám.

" From the greatneſs, from the tranſcendent qua-
" lities, of that Hero eager for conqueſt, other
" kings march in ſubordination to him, as other
" notes are ſubordinate to the *ans'a*."

If the *ans'a* be the tonick, or modal note, of the *Hindus*, we may confidently exhibit the ſcales of the *Indian* modes, according to So'ma, denoting by an aſteriſk the omiſſion of a note:

Bhairava:

BHAIRAVA:	dha,	*ni*,	ſa,	ri,	*ga*,	ma,	pa,
Varáti:	ſa,	ri,	*ga*,	*ma*,	pa,	dha,	*ni*,
Medhyamádi:	ma,	pa,	*,	*ni*,	ſa,	*,	*ga*.
Bhairavì:	ſa,	*ri*,	*ga*,	ma,	*pa*,	*dha*,	*ni*.
Saindhavì:	ſa,	*ri*,	*,	ma,	pa,	*dha*,	*.
Bengálì:	*ſa*,	ri,	*ga*,	ma,	pa,	dha,	*ni*.
MA'LAVA:	*ni*,	ſa,	ri,	*ga*,	ma,	pa,	dha.
Tó'dì:	*ga*,	ma,	pa,	dha,	*ni*,	ſa,	ri.
Gaudi:	*ni*,	ſa,	ri,	*,	ma,	pa,	*,
Góndácrì:	ſa,	ri,	*ga*,	ma,	pa,	*,	*ni*.
Suſt'hávatì:	not in So'MA.						
Cacubhà:	not in So'MA.						
SRIRA'GA:	*ni*,	ſa,	*ri*,	*ga*,	ma,	pa,	*dha*.
Málavas'rì:	ſa,	*,	*ga*,	ma,	pa,	*,	*ni*.
Máravì:	*ga*,	ma,	pa,	*,	*ni*,	ſa,	*.
Dhanyásì:	ſa,	*,	*ga*,	ma,	pa,	*,	*ni*.
Vaſantì:	ſa,	ri,	*ga*,	ma,	*,	dha,	*ni*.
Aſáverì:	ma,	pa,	dha,	*ni*,	ſa,	ri,	*ga*.
HINDO'LA:	ma,	*,	dha,	*ni*,	ſa,	*,	*ga*.
Rámacrì:	ſa,	ri,	*ga*,	ma,	pa,	dha,	*ni*.
Dés'ácſhì:	*ga*,	ma,	pa,	*dha*,	*,	ſa,	*ri*.
Lelità:	ſa,	ri,	*ga*,	ma,	*,	dha,	*ni*.
Vélávalì:	*dha*,	*ni*,	ſa,	*,	*ga*,	ma,	*.
Patamanjarì:	not in So'MA.						
DI'PACA:	not in So'MA.						
Dés'i:	ri,	*,	*ma*,	pa,	dha,	*ni*,	ſa.
Cámbódì:	ſa,	*ri*,	*ga*,	ma,	pa,	*dha*,	*.
Nettà:	ſa,	*ri*,	*ga*,	ma,	pa,	*dha*,	*ni*.
Cédárì:	*ni*,	ſa,	*ri*,	*ga*,	ma,	pa,	dha.
Carnátì:	*ni*,	ſa,	*,	*ga*,	ma,	pa,	*.
ME'GHA:	not in So'MA.						

Taccâ:	ſa, ri, *ga*, ma, pa, dha, *ni*.
Mellârì:	*dha*, *, ſa, *ri*, *, ma, pa.
Gurjarì:	ri, *ga*, ma, *, dha, *ni*, ſa.
Bhúpálì:	*ga*, *. pa, *dha*, *, ſa, *ri*.
Déſacrì:	*ſa*, ri, ga, *ma*, *pa*, dha, *ni*.

It is impoſſible, that I ſhould have erred much, if at all, in the preceding table, becauſe the regularity of the *Sanſcrit* metre has in general enabled me to correct the manuſcript; but I have ſome doubt as to *Vélávali*, of which *pa* is declared to be the *anſa*, or tonick, though it is ſaid in the ſame line, that both *pa* and *ri* may be omitted: I therefore, have ſuppoſed *dha* to be the true reading, both Mirzakhan and the *Náráyan* exhibiting that note as the leader of the mode. The notes printed in *Italick* letters are variouſly *changed* by temperament or by ſhakes and other graces; but, even if I were able to give you in words a diſtinct notion of thoſe changes, the account of each mode would be inſufferably tedious, and ſcarce intelligible without the aſſiſtance of a maſterly performer on the *Indian* lyre. According to the beſt authorities adduced in the *Náráyan*, the thirty-ſix modes are, in ſome provinces, arranged in theſe forms:

Bhairava:	dha, ni, ſa, ri, *ga*, ma, pa.
Varáti:	ſa, ri, ga, ma, *pa*, dha, ni.
Medhyamádi:	ni, ſa, * ga, ma, pa, dha.
Bhairavì:	*ſa*, *, ga, ma, *, dha, ni.
Saindhavì:	pa, dha, ni, ſa, ri, ga, ma.
Bengálì:	ſa, ri, *ga*, ma, pa, dha, ni.

Ma'lava:

MA'LAVA:	ma,	*,	dha,	ni,	ſa,	ri,	ga.
Tó'dì:	ma,	pa,	dha,	ni,	ſa,	ri,	ga.
Gau'dì:	ni,	ſa,	ri,	ga,	ma,	*,	dha.
Gŏndacrì:	ſa,	*,	ga,	ma,	pa,	*,	ni.
Suſt'hávatì:	dha,	*ni*,	*ſa*,	ri,	ga,	ma,	*,
Cacubhà:	not in the *Náráyan*.						
SRI'RA'GA:	ſa,	ri,	ga,	ma,	*pa*,	dha,	ni.
Málavaſrì:	ſa,	*ri*,	ga,	ma,	pa,	*dha*,	ni.
Máravì:	ſa,	*,	ga,	ma,	pa,	dha,	ni.
Dhanyásì:	ſa,	ri,	ga,	*ma*,	pa,	dha,	ni.
Vaſantì:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
A'ſáverì:	ri,	ga,	ma,	pa,	dha,	ni,	ſa.
HINDO'LA:	ſa,	*,	ga,	ma,	*,	dha,	ni.
Rámacrì:	*ſa*,	*ri*,	ga,	ma,	pa,	dha,	ni.
Déſácſhì:	ga,	ma,	pa,	dha,	ni,	ſa,	*.
Lelità:	*ſa*,	*,	ga,	ma,	pa,	*,	ni.
Vélávalì:	dha,	ni,	*ſa*,	ri,	ga,	ma,	pa.
Patamanjarì:	pa,	*dha*,	ni,	ſa,	*ri*,	*ga*,	ma.
DI'PACA:	omitted.						
Désì:	ni,	ſa,	ri,	ga,	ma,	pa,	dha.
Cámbódì:	ſa,	ri,	ga,	ma,	pa,	dha,	*ni*.
Nettà:	ſa,	*ri*,	ga,	ma,	pa,	dha,	ni.
Cédárì:	omitted.						
Carnátì:	ni,	ſa,	ri,	ga,	ma,	pa,	dha.
ME'GHA:	dha,	ni,	ſa,	ri,	ga,	ma,	pa.
Taccà:	(a mixed mode.)						
Mellári:	dha,	ni,	*,	ri,	ga,	ma,	*.
Gurjarì:	omitted in the *Náráyan*.						
Bhúpálì:	ſa,	ri,	ga,	*,	pa,	dha,	*.
Déſacrì:	ni,	ſa,	*,	ga,	ma,	pa,	*.

AMONG the ſcales juſt enumerated we may ſafely fix on that of SRI'RA'GA for our own major mode, ſince its form and character are thus deſcribed in a *Sanſcrit* couplet:

Játinyáſagrahagrámáṁs'éſhu ſha'djò' *lpapanchamah*,
Sringáraviírayórjnéyah *Srîrâgò* gítacóvidaih.

"Muſicians know *Srirága* to have *ſa* for its prin-
"cipal note and the firſt of its ſcale, with *pa* dimi-
"niſhed, and to be uſed for expreſſing heroick
"love and valour." Now the diminution of *pa* by one *s'ruti* gives us the modern *European* ſcale,

ut, re, mi, fa, ſol, la, ſi, ut.

with a minor tone, or, as the *Indians* would expreſs it, with three *s'rutis*, between the fifth and ſixth notes.

ON the formulas exhibited by MI'RZAKHA'N I have leſs reliance; but, ſince he profeſſes to give them from *Sanſcrit* authorities, it ſeemed proper to tranſcribe them:

BHAIRAVA:	dha,	ni,	ſa,	*,	ga,	ma,	*.
Varáti:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
Medhyamádi:	ma,	pa,	dha,	ni,	ſa,	ri,	ga.
Bhairavì:	ma,	pa,	dha,	ni,	ſa,	ri,	ga.
Sainhavì:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
Bengálì:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.

MA'LAVA:

MA'LAVA:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
Tó'dì:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
Gau'dì:	ſa,	*,	ga,	ma,	*,	dha,	ni.
Góndacrì:	ni,	ſa,	*,	ga,	ma,	pa,	*.
Suſt'hávati:	dha,	ni,	ſa,	ri,	ga,	ma,	*.
Cacubhà:	dha,	ni,	ſa,	ri,	ga,	ma,	pa.
SRI'RA'GA:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
Málavaſrì:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
Máravì:	ſa,	*,	pa,	ga,	ma,	dha,	ni.
Dhanyásì:	ſa,	pa,	dha,	ni,	ri,	ga,	*.
Vaſantì:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
A'ſáverì:	dha,	ni,	ſa,	*,	*,	ma,	pa.
HINDOLA:	ſa,	*,	ga,	ma,	pa,	*,	ni.
Rámacrì:	ſa,	*,	ga,	ma,	pa,	*,	ni.
Dés'ácſhí:	ga,	ma,	pa,	dha,	ni,	ſa,	*.
Lelità:	dha,	ni,	ſa,	*,	ga,	ma,	*.
Vélavalì:	dha,	ni,	ſa,	ri,	ga,	ma,	pa.
Patamanjarì:	pa,	dha,	ni,	ſa,	ri,	ga,	ma.
DIPACA:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
Désì:	ri,	ga,	ma,	*,	dha,	ni,	ſa.
Cambódi:	dha,	ni,	ſa,	ri,	ga,	ma,	pa.
Netta:	ſa,	ni,	dha,	pa,	ma,	ga,	ri.
Cédari:	ni,	ſa,	*,	ga,	ma,	pa,	*.
Carnati:	ni,	ſa,	ri,	ga,	ma,	pa,	dha.
MEGHA:	dha,	ni,	ſa,	ri,	ga,	*,	*.
Tacca:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.
Mellari:	dha,	ni,	*,	ri,	ga,	ma,	*.
Gurjari:	ri,	ga,	ma,	pa,	dha,	ni,	ſa.
Bhúpali:	ſa,	ga,	ma,	dha,	ni,	pa,	ri.
Déſacrì:	ſa,	ri,	ga,	ma,	pa,	dha,	ni.

It may reaſonably be ſuſpected, that the *Moghol* writer could not have ſhown the diſtinction, which muſt neceſſarily have been made, between the different modes, to which he aſſigns the ſame formula; and, as to his inverſions of the notes in ſome of the *Ráginis*, I can only ſay, that no ſuch changes appear in the *Sanſcrit* books, which I have inſpected. I leave our ſcholars and muſicians to find, among the ſcales here exhibited, the *Dorian* mode of OLYMPUS; but it cannot eſcape notice, that the *Chineſe* ſcale C, D, E, *, G, A, *, correſponds very nearly with *ga, ma, pa, *, ni, ſa, **, or the *Máravi* of SO'MA: we have long known in *Bengal*, from the information of a *Scotch* gentleman ſkilled in muſick, that the wild, but charming melodies of the ancient highlanders were formed by a ſimilar mutilation of the natural ſcale. By ſitch mutilations, and by various alterations of the notes in tuning the *Vínà*, the number of modes might be augmented indefinitely; and CALLINA'T'HA, admits *ninety* into his ſyſtem, allowing *ſix* nymphs, inſtead of *five*, to each of his muſical deities: for *Dípaca*, which is generally conſidered as a loſt mode, (though MI'RZA'KHAN exhibits the notes of it) he ſubſtitutes *Panchama*; for *Hindóla*, he gives us *Vaſanta*, or the Spring; and for *Málava*, *Natanárâyan* or CRISHNA the Dancer; all with ſcales rather different from thoſe of PA'VAN. The ſyſtem of ISWARA which may have had ſome affinity with the old *Egyptian* muſick invented or improved by OSIRIS, nearly reſembles that of HANUMAT, but the names and

ſcales

ſcales are a little varied: in all the ſyſtems, the names of the modes are ſignificant, and ſome of them as fanciful as thoſe of the fairies in the Midſummer Night's Dream. Forty-eight new modes were added by BHERAT, who *marries* a nymph, thence called *Bhárya*, to each *Putra*, or Son, of a *Rága*; thus admitting, in his muſical ſchool, an *hundred and thirty-two manners* of arranging the ſeries of notes.

HAD the *Indian* empire continued in full energy for the laſt two thouſand years, religion would, no doubt, have given permanence to ſyſtems of muſick invented, as the *Hindus* believe, by their Gods, and adapted to myſtical poetry: but ſuch have been the revolutions of their government ſince the time of ALEXANDER, that, although the *Sanſcrit* books have preſerved the theory of their muſical compoſition, the practice of it ſeems almoſt wholly loſt (as all the *Pandits* and *Rájas* confeſs) in *Gaur* and *Magarha*, or the provinces of *Bengal* and *Behar*. When I firſt read the ſongs of JAYADE'VA, who has prefixed to each of them the name of the mode in which it was anciently ſung. I had hopes of procuring the original muſick; but the *Pandits* of the ſouth referred me to thoſe of the weſt, and the *Bráhmens* of the weſt would have ſent me to thoſe of the north; while they, I mean thoſe of *Népál* and *Caſhmír*, declared that they had no ancient muſick, but imagined, that the notes to the *Gitagóvinda* muſt exiſt, if any where, in one of the ſouthern provinces, where the poet was born: from all this

I collect

I collect, that the art, which flouriſhed in *India* many centuries ago, has faded for want of due culture, though ſome ſcanty remnants of it may, perhaps, be preſerved in the paſtoral roundelays of *Mat'hurà* on the loves and ſports of the *Indian* APOLLO. We muſt not, therefore, be ſurpriſed, if modern performers on the *Víná* have little or no *modulation*, or *change of mode*, to which paſſionate muſick owes nearly all its enchantment; but that the old muſicians of *India*, having fixed on a leading mode to expreſs the *general* character of the ſong, which they were *tranſlating into the muſical language*, varied that mode, by certain rules, according to the variation of ſentiment or paſſion in the poetical phraſes, and always returned to it at the cloſe of the air, many reaſons induce me to believe; though I cannot but admit, that their modulation muſt have been greatly confined by the reſtriction of certain modes to certain ſeaſons and hours, unleſs thoſe reſtrictions belonged merely to the principal mode. The ſcale of the *Víná*, we find, comprized both our *European* modes, and, if ſome of the notes can be raiſed a ſemitone by a ſtronger preſſure on the frets, a delicate and experienced finger might produce the effect of minute enharmonick intervals: the conſtruction of the inſtrument, therefore, ſeems to favour my conjecture; and an excellent judge of the ſubject informs us, that, "the open wires are from time to time ſtruck "in a manner, that prepares the ear for a change "of modulation, to which the uncommonly full

"and

" and fine tones of thoſe notes greatly contribute." We may add, that the *Hindu* poets never fail to change the *metre*, which is their *mode*, according to the change of ſubject or ſentiment in the ſame piece; and I could produce inſtances of *poetical modulation* (if ſuch a phraſe may be uſed) at leaſt equal to the moſt affecting modulations of our greateſt compoſers: now the muſician muſt naturally have emulated the poet, as every tranſlator endeavours to reſemble his original; and, ſince each of the *Indian* modes is appropriated to a certain affection of the mind, it is hardly poſſible, that, where the paſſion is varied, a ſkilful muſician could avoid a variation of the mode. The rules for modulation ſeem to be contained in the chapters on *mixed modes*, for an intermixture of *Mellárì* with *To'dì* and *Saindhavì* means, I ſuppoſe, a tranſition, however ſhort, from one to another: but the queſtion muſt remain undecided, unleſs we can find in the *Sangítas* a clearer account of modulation, than I am able to produce, or unleſs we can procure a copy of the *Gítagóvinda* with the muſick, to which it was ſet, before the time of CALIDAS, in ſome notation, that may be eaſily decyphered. It is obvious, that I have not been ſpeaking of a modulation regulated by harmony, with which the *Hindus*, I believe, were unacquainted; though, like the *Greeks*, they diſtinguiſh the *conſonant* and *diſſonant* ſounds: I mean only ſuch a tranſition from one ſeries of notes to another, as we ſee deſcribed by the *Greek* muſicians, who were ignorant of *harmony*, in the modern ſenſe of the

word,

word, and, perhaps, if they had known it ever ſo perfectly, would have applied it ſolely to the ſupport of melody, which alone ſpeaks the language of paſſion and ſentiment.

It would give me pleaſure to cloſe this eſſay with ſeveral ſpecimens of old *Indian* airs from the fifth chapter of So'MA; but I have leiſure only to preſent you with one of them in our own characters accompanied with the original notes: I ſelected the mode of *Vaſanta*, becauſe it was adapted by JAYADE'VA himſelf to the moſt beautiful of his odes, and becauſe the number of notes in So'MA compared with that of the ſyllables in the *Sanſcrit* ſtanza, may lead us to gueſs, that the ſtrain itſelf was applied by the muſician to the very words of the poet. The words are:

Lalita lavanga latá perisílana cómala malaya ſamíré,
Madhucara nicara carambita cócila cújita cunja cutíré
Viharati heririha ſaraſa vaſanté
Nrityati yuvati janéna ſaman ſac'hi virahi janaſya durantē.

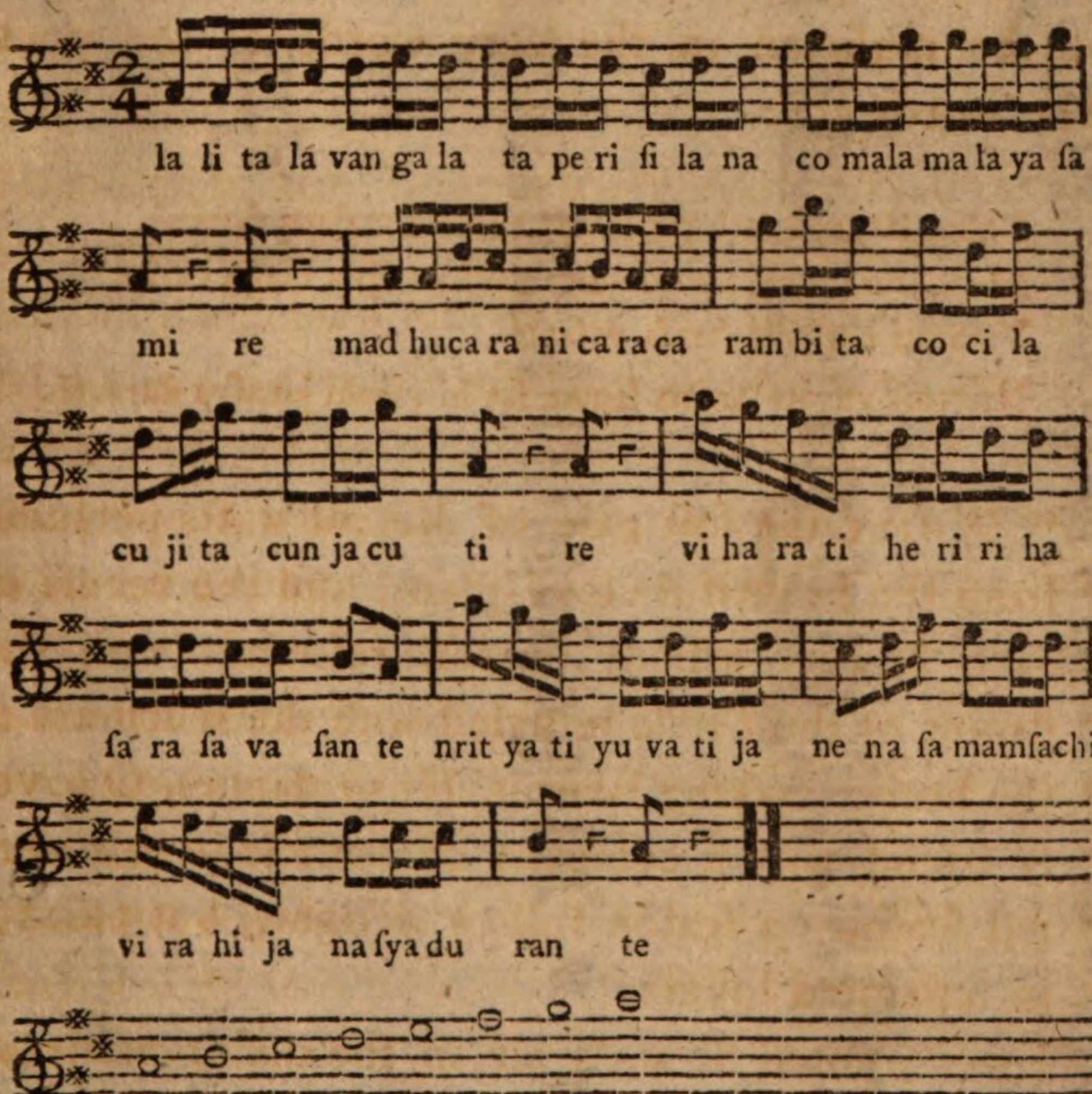
" WHILE the ſoft gale of *Malaya* wafts perfume
" from the beautiful clove-plant, and the receſs of
" each flowery arbour ſweetly reſounds with the
" ſtrains of the *Cócila* mingled with the murmurs of
" the honey-making ſwarms, HERI dances, O love-
" ly friend, with a company of damſels in this ver-
" nal ſeaſon; a ſeaſon full of delights, but painful
" to ſeparated lovers."

I HAVE noted So'MA's air in the major mode of A, or *ſa*, which, from its gaiety and brilliancy, well

expreſſes

expreſſes the general hilarity of the ſong; but the ſentiment of tender pain, even in a ſeaſon of delights, from the remembrance of pleaſures no longer attainable, would require in our muſick a change to the minor mode; and the air might be diſpoſed in the form of a rondeau ending with the ſecond line, or even with the third, where the ſenſe is equally full, if it ſhould be thought proper to expreſs by another modulation that *imitative melody*, which the poet has manifeſtly attempted: the meaſure is very rapid, and the air ſhould be gay, or even quick, in exact proportion to it.

AN OLD INDIAN AIR.



THE preceding is a ſtrain in the mode of HINDO'LA, beginning and ending with the fifth note *ſa*, but wanting *pa*, and *ri*, or the ſecond and ſixth: I could eaſily have found words for it in the *Gítagóvinda*, but the united charms of poetry and muſick would lead me too far; and I muſt now with reluctance bid farewel to a ſubject, which I deſpair of having leiſure to reſume.

वमंतः

॥ ॥ म॰ रि॰ गं॰ म॰ ध प॰ म प॰ म गं म॰ म ध म ध नि॑ ध ध नि॒ सं॑ मं॰॥

मं मं॒ गं॒ गं रिं॑ मं॑ नि॒ मं॑॰ नि॒ ध॰ म ध ॥ म ध नि॑ ध॰ ध नि॑ सं॑ मं॰ मं

नि ध प॰ म प॰॥ म मं॑ म॰ मृ॒ ग॒ ग रि॒ म ञ्ज म॰ नि ध प॰ म प॰ म गं॑ म॰

वसंतः

॥ ॥ स॰ रि॒ ग॑॰ म॰ ध॒ प॰ म॒ प॰ म ग॑ म॰ म ध म ध नि॑ ध ध नि॒ सं॑ मं॰॥

मं मं॒ गं॒ गं रिं॒ मं॒ नि॒ मं॰ नि॒ ध॒॰ म ध ॥ प ज नि॑ ध॰ ध नि॑ मं॒ मं॰ मं

नि ध प॰ म प॰॥ म म॑ म॰ म॒ ग॒ ग रि॒ म ꣸ म॰ नि ध प॰ म प॰ म ग॑ म॰

ध प॰ म म प॰ म ग॑ म॰ म॒ ग॒ ग रि॒ म ꣸

हिंदोलः

॰ म ग म ग म॰ ध। म ध नि मं॰ गं मं गं नि मं॒ गं॰ मं नि ध ध॰॥

म ध म ध नि॑ ध ध नि॑ मं॒॰ मं नि ध॒। नि ध॰ म ग॒॰ म ग॰ म ꣸

म। नि ध॒ नि ध॰ म ग॒॰ म ग॰ म ꣸॥ प प ग ग म म ध ध नि नि॑

मं॰ मं। नि ध॒ नि ध॰ म ग॰ म ग॰ म॰ ग म ग नि॰ म ꣸

ON THE

MYSTICAL POETRY

OF THE

PERSIANS AND HINDUS.

BY THE PRESIDENT.

A FIGURATIVE mode of expreſſing the fervour of devotion, or the ardent love of created ſpirits toward their Beneficent Creator, has prevailed from time immemorial in *Aſia*; particularly among the *Perſian* theiſts, both ancient *Húſhangis* and modern *Súfis*, who ſeem to have borrowed it from the *Indian* philoſophers of the *Védánta* ſchool; and their doctrines are alſo believed to be the ſource of that ſublime, but poetical, theology, which glows and ſparkles in the writings of the old *Academicks*. "PLATO travelled into *Italy* and *Egypt*, "ſays CLAUDE FEURY, to learn the theology of "the Pagans at its fountain head:" its true fountain, however, was neither in *Italy* nor in *Egypt*, (though conſiderable ſtreams of it had been conducted thither by PYTHAGORAS and by the family of MISRA) but in *Perſia* or *India*, which the founder of the *Italick* ſect had viſited with a ſimilar deſign. What

the *Grecian* travellers learned among the ſages of the eaſt, may perhaps be fully explained, at a ſeaſon of leiſure, in another diſſertation; but we confine this eſſay to a ſingular ſpecies of poetry, which conſiſts almoſt wholly of a myſtical religious allegory, though it ſeems, on a tranſient view, to contain only the ſentiments of a wild and voluptuous libertiniſm: now, admitting the danger of a poetical ſtyle, in which the limits between vice and enthuſiaſm are ſo minute as to be hardly diſtinguiſhable, we muſt beware of cenſuring it ſeverely, and muſt allow it to be natural, though a warm imagination may carry it to a culpable exceſs; for an ardently grateful piety is congenial to the undepraved nature of man, whoſe mind, ſinking under the magnitude of the ſubject, and ſtruggling to expreſs its emotions, has recourſe to metaphors and allegories, which it ſometimes extends beyond the bounds of cool reaſon, and often to the brink of abſurdity. BARROW, who would have been the ſublimeſt mathematician, if his religious turn of mind had not made him the deepeſt theologian of his age, deſcribes Love as "an affection or inclination of the "ſoul toward an object, proceeding from an appre-"henſion and eſteem of ſome excellence or conve-"nience in it, as its *beauty*, worth, or utility, "and producing, if it be abſent, a proportionable "deſire, and conſequently an endeavour to obtain "ſuch a property in it, ſuch poſſeſſion of it, ſuch "an *approximation to it, or union with it*, as the thing "is capable of; with a regret and diſpleaſure in

failing

" failing to obtain it, or in the want and loſs of it;
" begetting likewiſe a complacence, ſatisfaction, and
" delight in its preſence, poſſeſſion, or enjoyment,
" which is moreover attended with a good will to-
" ward it, ſuitable to its nature; that is with a de-
" ſire, that it ſhould arrive at, or continue in, its
" beſt ſtate; with a delight to perceive it thrive and
" flouriſh; with a diſpleaſure to ſee it ſuffer or de-
" cay; with a conſequent endeavour to advance it
" in all good, and preſerve it from all evil." Agree-ably to this deſcription, which conſiſts of two parts, and was deſigned to compriſe the tender love of the Creator towards created ſpirits, the great philoſo-pher burſts forth in another place with his uſual animation and command of language, into the fol-lowing panegyric, on the pious love of human ſouls toward the author of their happineſs: " Love is
" the ſweeteſt and moſt delectable of all paſſions;
" and, when by the conduct of wiſdom it is directed
" in a rational way, toward a worthy, congruous,
" and attainable object, it cannot otherwiſe than fill
" the heart with raviſhing delight: ſuch, in all re-
" ſpects, ſuperlatively ſuch, is GOD; who, infinitely
" beyond all other things, deſerveth our affection,
" as moſt perfectly amiable and deſirable; as hav-
" ing obliged us by innumerable and ineſtimable
" benefits; all the good, that we have ever enjoyed,
" or can ever expect, being derived from his pure
" bounty; all things in the world, in competition
" with him being mean and ugly; all things with-
" out him, vain, unprofitable, and hurtful to us. He

" is the moſt proper object of our love; for we
" chiefly were framed, and it is the prime law of
" our nature, to love him; *our ſoul, from its origi-*
" *nal inſtinct, vergeth toward him as its centre, and can*
" *have no reſt till it be fixed on him*: he alone can ſa-
" tisfy the vaſt capacity of our minds, and fill our
" boundleſs deſires. He, of all lovely things, moſt
" certainly and eaſily may be attained; for, whereas
" commonly men are croſſed in their affection, and
" their love is embittered from their affecting things
" imaginary, which they cannot reach, or coy things,
" which diſdain and reject them; it is with GOD
" quite otherwiſe: he is moſt ready to impart him-
" ſelf; he moſt earneſtly deſireth and wooeth our
" love; he is not only moſt willing to corre-
" ſpond in affection, but even doth prevent us there-
" in: *He doth cheriſh and encourage our love by ſweet-*
" *eſt influences and moſt conſoling embraces*; by kindeſt
" expreſſions of favour, by moſt beneficial returns;
" and whereas all other objects do in the enjoyment
" much fail our expectation, he doth even far ex-
" ceed it. Wherefore in all affectionate motions
" of our hearts toward GOD; in *deſiring* him, or
" ſeeking his favour and friendſhip; in *embracing*
" him, or ſetting our eſteem, our good will, our
" confidence on him; in *enjoying* him by devotional
" meditations and addreſſes to him; in a reflective
" ſenſe of our intereſt and propriety in him; *in that*
" *myſterious union of ſpirit, whereby we do cloſely ad-*
" *here to, and are, as it were inſerted in him*; in a
" hearty complacence in his benignity, a grateful

" ſenſe

" ſenſe of his kindneſs, and a zealous deſire of yield-
" ing ſome requital for it, we cannot but feel very
" pleaſant tranſports: indeed, that celeſtial flame,
" kindled in our hearts by the ſpirit of love, can-
" not be void of warmth; we connot fix our eyes
" upon *infinite beauty*, we cannot taſte infinite ſweet-
" neſs, we cannot cleave to infinite felicity, without
" alſo perpetually rejoicing in the firſt daughter of
" Love to GOD, Charity toward men; which, in
" complection and careful diſpoſition, doth much
" reſemble her mother; for ſhe doth rid us from all
" thoſe gloomy, keen, turbulent imaginations and
" paſſions, which cloud our mind, which fret our
" heart, which diſcompoſe the frame of our ſoul; from
" burning anger, from ſtorming contention, from
" gnawing envy, from rankling ſpite, from racking
" ſuſpicion, from diſtracting ambition and avarice;
" and, conſequently, doth ſettle our mind in an
" even temper, in a ſedate humour, in an harmo-
" nious order, in *that pleaſant ſtate of tranquillity,*
" *which naturally doth reſult from the voidance of irre-*
" *gular paſſions.*" Now this paſſage from BARROW, (which borders, I admit, on quietiſm and enthuſiaſtic devotion) differs only from the myſtical theology of the *Súfi's* and *Yógis*, as the flowers and fruits of *Europe* differ in ſcent and flavour from thoſe of *Aſia*, or as *European* differs from *Aſiatick* eloquence; the ſame ſtrain, in poetical meaſure, would riſe up to the odes of SPENSER on *Divine Love* and *Beauty*, and in a higher key with richer embelliſhments, to the

ſongs of HAFIZ and JAYADE'VA, the raptures of the *Maſnavì*, and the myſteries of the *Bhágavat*.

BEFORE we come to the *Perſians* and *Indians*, let me produce another ſpecimen of *European* theology, collected from a late excellent work of the illuſtrious M. NEKER. "Were men animated, ſays he, "with ſublime thoughts, did they reſpect the intellec- "tual power with which they are adorned, and take "an intereſt in the dignity of their nature, they "would embrace with tranſport that ſenſe of reli- "gion, which ennobles their faculties, keeps their "minds in full ſtrength, and unites them in idea "with him, whoſe immenſity overwhelms them with "aſtoniſhment: *conſidering themſelves as an emanation* "*from that infinite being*, the ſource and cauſe of all "things, they would then diſdain to be miſled by a "gloomy and falſe philoſophy, and would cheriſh "the idea of a GOD, who *created*, who *regenerates*, "who *preſerves* this univerſe by invariable laws, and "by a continued chain of ſimilar cauſes producing "ſimilar effects; who pervades all nature with his "divine ſpirit, as an univerſal ſoul, which moves, "directs, and reſtrains the wonderful fabrick of "this world. The bliſsful idea of a GOD ſweetens "every moment of our time, and embelliſhes before "us the path of life; unites us delightfully to all "the beauties of nature, and aſſociates us with every "thing that lives or moves. Yes; the whiſper of "the gales, the murmur of waters, the peaceful agi- "tation of trees and ſhrubs, would concur to en-

gage

" gage our minds and *affect our ſouls with tenderneſs,*
" if our thoughts were elevated to *one univerſal cauſe,*
" if we recognized on all ſides the work of *Him*
" *whom we love;* if we marked the traces of his au-
" guſt ſteps and benignant intentions; if we be-
" lieved ourſelves actually preſent at the diſplay of
" his boundleſs power, and the magnificent exer-
" tions of his unlimited goodneſs. Benevolence,
" among all the virtues, has a character more than
" human, and a certain amiable ſimplicity in its na-
" ture, which ſeems analogous to the *firſt idea*, the
" original intention of conferring delight, which we
" neceſſarily ſuppoſe in the creator, when we pre-
" ſume to ſeek his motive in beſtowing exiſtence:
" benevolence is that virtue, or, to ſpeak more em-
" phatically, that *primordial beauty*, which preceded
" all times and all worlds; and, when we reflect on
" it, there appears an analogy, obſcure indeed at
" preſent, and to us imperfectly known, between
" our moral nature and a time yet very remote,
" when we ſhall ſatisfy our ardent wiſhes and lively
" hopes, which conſtitute perhaps a ſixth, and (if
" the phraſe may be uſed) a diſtant, ſenſe. It may
" even be imagined, that love, the brighteſt orna-
" ment of our nature, love, enchanting and ſublime,
" is a myſterious pledge for the aſſurance of thoſe
" hopes; ſince love, by diſengaging us from our-
" ſelves, by tranſporting us beyond the limits of
" our own being, is the firſt ſtep in our progreſs to
" a joyful immortality; and, by affording both the
" notion and example of a cheriſhed object diſtinct

" from our own ſouls, may be conſidered as an in-
" terpreter to our hearts of ſomething, which our
" intellects cannot conceive. We may ſeem even
" to hear the ſupreme intelligence and eternal ſoul
" of all nature, give this commiſſion to the ſpirits
" which emaned from him: *Go; admire a ſmall*
" *portion of my works, and ſtudy them; make your firſt*
" *trial of happineſs, and learn to love him, who beſtow'd*
" *it; but ſeek not to remove the veil ſpread over the ſe-*
" *cret of your exiſtence: your nature is compoſed of thoſe*
" *divine particles, which, at an infinite diſtance, conſti-*
" *tute my own eſſence; but you would be too near me,*
" *were you permitted to penetrate the myſtery of our ſe-*
" *paration and union: wait the moment ordained by my*
" *wiſdom; and, until that moment come, hope to ap-*
" *proach me only by adoration and gratitude.*"

If theſe two paſſages were tranſlated into *Sanſcrit* and *Perſian*, I am confident, that the *Védántis* and *Súfis* would conſider them as an epitome of their common ſyſtem; for they concur in believing that the ſouls of men differ infinitely in *degree*, but not at all in *kind*, from the divine ſpirit, of which they are *particles*, and in which they will ultimately be abſorbed; that the ſpirit of God pervades the univerſe, always immediately preſent to his work, and conſequently always in ſubſtance, that he alone is perfect benevolence, perfect truth, perfect beauty; that the love of him alone is *real* and genuine love, while that of all other objects is *abſurd* and illuſory, that the beauties of nature are faint reſemblances, like images in a mirror, of the divine charms; that,

from

from eternity without beginning, to eternity without end, the ſupreme benevolence is occupied in beſtowing happineſs, or the means of attaining it; that men can only attain it by performing their part of the *primal covenant* between them and the Creator; that nothing has a pure abſolute exiſtence but *mind* or *ſpirit*; that *material ſubſtances*, as the ignorant call them, are no more than gay *pictures* preſented continually to our *minds* by the ſempiternal artiſt; that we muſt beware of attachment to ſuch *phantoms*, and attach ourſelves excluſively to GOD, who truly exiſts in us, as we exiſt ſolely in him; that we retain, even in this forlorn ſtate of ſeparation from our beloved, the *idea* of *heavenly beauty*, and the *remembrance* of our *primeval vows*; that ſweet muſic, gentle breezes, fragrant flowers, perpetually renew the primary *idea*, refreſh our fading memory, and melt us with tender affections; that we muſt cheriſh thoſe affections, and by abſtracting our ſouls from *vanity*, that is, from all but GOD, approximate to his eſſence, in our final union with which will conſiſt our ſupreme beatitude. From theſe principles flow a thouſand metaphors and poetical figures, which abound in the ſacred poems of the *Perſians* and *Hindus*, who ſeem to mean the ſame thing in ſubſtance, and differ only in expreſſion, as their languages differ in idiom! The modern SU'FIS, who profeſs a belief in the *Koran*, ſuppoſe with great ſublimity both of thought and of diction, an *expreſs contract*, on *the day of eternity without beginning*, between the aſſemblage of created ſpirits and the ſupreme

preme ſoul, from which they were detached, when a celeſtial voice pronounced theſe words, addreſſed to each ſpirit ſeparately, "Art thou not with thy "Lord?" that is, art thou not bound by a ſolemn contract with him? and all the ſpirits anſwered with one voice, "Yes:" hence it is, that *aliſt, or art thou not*, and *beli*, or *yes*, inceſſantly occur in the myſtical verſes of the *Perſians*, and of the *Turkiſh* poets, who imitate them, as the *Romans* imitated the *Greeks*. The *Hindus* deſcribe the ſame covenant under the figurative notion, ſo finely expreſſed by ISAIAH, of a *nuptial contract*; for conſidering GOD in the three characters of Creator, Regenerator, and Preſerver, and ſuppoſing the power of *Preſervation* and *Benevolence* to have become incarnate in the perſon of CRISHNA, they repreſent him as married to RA'DHA', a word ſignifying *atonement, pacification*, or *ſatisfaction*, but applied allegorically to *the ſoul of man*, or rather to *the whole aſſemblage of created ſouls*, between whom and the benevolent Creator they ſuppoſe that *reciprocal* love, which BARROW deſcribes with a glow of expreſſion perfectly oriental, and which our moſt orthodox theologians believe to have been myſtically *ſhadowed* in the ſong of SOLOMON, while they admit, that, in a *literal* ſenſe, it is an epithalamium on the marriage of the ſapient king with the princeſs of *Egypt*. The very learned author of the prelections on ſacred poetry declared his opinion, that the Canticles were founded on hiſtorical truth, but involved an allegory of that ſort, which he named *myſtical*;

and

and the beautiful poem on the loves of LAILI and MAJNUM by the inimitable NIZA'MI (to ſay nothing of other poems on the ſame ſubject) is indiſputably built on true hiſtory, yet avowedly allegorical and myſterious; for the introduction to it is a continued rapture on *divine love*; and the name of LAILI ſeems to be uſed in the *Maſnavi* and the odes of HAFIZ for the omnipreſent ſpirit of GOD.

IT has been made a queſtion, whether the poems of HAFIZ muſt be taken in a literal or in a figurative ſenſe; but the queſtion does not admit of a general and direct anſwer; for even the moſt enthuſiaſtick of his commentators, allow, that ſome of them are to be taken literally, and his editors ought to have diſtinguiſhed them, as our SPENSER has diſtinguiſhed his four odes on *Love* and *Beauty*, inſtead of mixing the profane with the divine, by a childiſh arrangement according to the alphabetical order of the rhymes. HAFIZ never pretended to more than human virtues, and it is known that he had human propenſities; for, in his youth, he was paſſionately in love with a girl ſurnamed *Shákhi Nebàt*, or the *Branch of Sugarcane*, and the prince of *Shiraz* was his rival: ſince there is an agreeable wildneſs in the ſtory, and ſince the poet himſelf alludes to it in one of his odes, I give it you at length from the commentary. There is a place called *Piriſebz*, or the *Green old man*, about four *Perſian* leagues from the city; and a popular opinion had long prevailed, that a youth, who ſhould paſs forty ſucceſſive nights in *Piriſebz* without

ſleep,

ſleep, would infallibly become an excellent poet: young HAFIZ had accordingly made a vow, that he would ſerve that apprenticeſhip with the utmoſt exactneſs, and for thirty-nine days he rigorouſly diſcharged his duty, walking every morning before the houſe of his coy miſtreſs, taking ſome refreſhment and reſt at noon, and paſſing the night awake at his poetical ſtation; but, on the fortieth morning, he was tranſported with joy on ſeeing the girl beckon to him through the lattices, and invite him to enter: ſhe received him with rapture, declared her preference of a bright genius to the ſon of a king, and would have detained him all night, if he had not recollected his vow, and, reſolving to keep it inviolate, returned to his poſt. The people of *Shiraz* add, (and the fiction is grounded on a couplet of HAFIZ) that early next morning *an old man in a green mantle*, who was no leſs a perſonage than KHIZR himſelf, approached him at *Piriſebz* with a cup brim full of nectar, which the *Greeks* would have called the water of *Aganippe*, and rewarded his perſeverance with an inſpiring draught of it. After his juvenile paſſions had ſubſided, we may ſuppoſe that his mind took that religious bent, which appears in moſt of his compoſitions; for there can be no doubt that the following diſtichs, collected from different odes, relate to the myſtical theology of the *Sufis*:

"IN eternity without beginning, a ray of thy
" beauty began to gleam; when love ſprang into
" being, and caſt flames over all nature;

"ON

"ON that day thy cheek ſparkled even under
"thy veil, and all this beautiful imagery appeared
"on the mirror of our fancies.

"RISE, my ſoul; that I may pour thee forth on
"the pencil of that ſupreme artiſt, who compriſed
"in a turn of his compaſs all this wonderful ſce-
"nery!

"FROM the moment, when I heard the divine
"ſentence, *I have breathed into man a portion of my*
"*ſpirit*, I was aſſured, that we were His, and He
"ours.

"WHERE are the glad tidings of union with
"thee, that I may abandon all deſire of life! I am
"a bird of holineſs, and would fain eſcape from
"the net of this world.

"SHED, O Lord, from the cloud of heavenly
"guidance, one cheering ſhower, before the mo-
"ment, when I muſt riſe up like a particle of dry
"duſt!

"THE ſum of our tranſactions, in this univerſe,
"is nothing: bring us the wine of devotion; for
"the poſſeſſions of this world vaniſh.

"THE true object of heart and ſoul is the glory
"of union with our beloved: that object really
"exiſts, but without it both heart and ſoul would
"have no exiſtence.

"O THE bliſs of that day, when I ſhall depart
"from this deſolate manſion; ſhall ſeek reſt for
"my ſoul; and ſhall follow the traces of my be-
"loved.

"DANCING with love of his beauty, like a mote

"in

" in a ſun-beam, till I reach the ſpring and foun-
" tain of light, whence yon ſun derives all his
" luſtre!"

THE couplets, which follow, relate as indubitably to human love and ſenſual gratifications:

" MAY the hand never ſhake, which gathered
" the grapes! May the foot never ſlip, which preſſ-
" ed them!

" THAT poignant liquor, which the zealot calls
" the *mother of ſins*, is pleaſanter and ſweeter to me
" than the kiſſes of a maiden.

" WINE two years old and a damſel of fourteen
" are ſufficient ſociety for me, above all companies
" great or ſmall.

" How delightful is dancing to lively notes and
" and the cheerful melody of the flute, eſpecially
" when we touch the hand of a beautiful girl!

" *Call for wine, and ſcatter flowers around: what*
" *more canſt thou aſk from fate?* Thus ſpoke the
" nightingale this morning: what ſayeſt thou, ſweet
" roſe, to his precepts?

" BRING thy couch to the garden of roſes, that
" thou mayeſt kiſs the cheeks and lips of lovely
" damſels, quaff rich wine, and ſmell odoriferous
" bloſſoms.

" O BRANCH of an exquiſite roſe-plant, for whoſe
" ſake doſt thou grow? Ah! on whom will that
" ſmiling roſe-bud confer delight?

" THE roſe would have diſcourſed on the beau-
" ties of my charmer, but the gale was jealous, and
" ſtole her breath, before ſhe ſpoke.

" IN

" In this age, the only friends who are free from " blemiſh, are a flaſk of pure wine and a volume of " elegant love ſongs.

" O the joy of that moment, when the ſelf-ſuffi- " ciency of inebriation rendered me independent " of the prince and of his miniſter!"

Many zealous admirers of Ha'fiz inſiſt, that by wine he invariably means *devotion;* and they have gone ſo far as to compoſe a dictionary of words in the *language*, as they call it, of the *Súfis*: in that vocabulary, *ſleep* is explained by *meditation* on the divine perfections, and perfume by *hope* of the divine favour; *gales* are *illapſes* of grace; *kiſſes* and *embraces*, the raptures of piety; *idolators*, *infidels*, and *libertines*, are men of the pureſt *religion*, and their *idol* is the Creator himſelf; the *tavern* is a retired oratory, and its *keeper*, a ſage inſtructor; *beauty* denotes the *perfection* of the Supreme Being; *treſſes* are the expanſion of his glory; *lips* the hidden myſteries of his eſſence; *down* on the cheek, the world of ſpirits, who encircle his throne; and a *black mole*, the *point* of indiviſible unity; laſtly, *wantonneſs*, *mirth*, and *inebriety*, mean religious ardour and abſtraction from all terreſtrial thoughts. The poet himſelf gives a colour in many paſſages to ſuch an interpretation; and without it we can hardly conceive, that his poems, or thoſe of his numerous imitators, would be tolerated in a *Muſelman* country, eſpecially at *Conſtantinople*, where they are venerated as divine compoſitions: it muſt be admitted, that the ſublimity of the *myſtical allegory*, which, like

like metaphors and comparisons, should be *general* only, not minutely exact, is diminished, if not destroyed, by an attempt at *particular* and *distinct resemblances*; and that the style is open to dangerous misinterpretation, while it supplies real infidels with a pretext for laughing at religion itself.

On this occasion I cannot refrain from producing a most extraordinary ode by a *Súfì* of *Bokhárà*, who assumed the poetical surname of Ismat: a more modern poet, by prefixing three lines to each couplet, which rhyme with the first hemistich, has very elegantly and ingeniously converted the *Kasidah* into a *Mokhammes*, but I present you only with a literal version of the original distichs:

"Yesterday, half inebriated, I passed by the
"quarter where the vintners dwell, to seek the
"daughter of an infidel who sells wine.

"At the end of the street, there advanced be-
"fore me a damsel, with a fairy's cheeks, who, in
"the manner of a pagan, wore her tresses dishevel-
"led over her shoulders like the sacerdotal thread.
"I said: *O thou, to the arch of whose eye-brow the*
"*new moon is a slave, what quarter is this, and where*
"*is thy mansion?*

"She answered: *Cast thy rosary on the ground;*
"*bind on thy shoulder the thread of paganism; throw*
"*stones at the glass of piety; and quaff wine from a*
"*full goblet;*

"*After that come before me, that I may whisper a*
"*word in thine ear: thou wilt accomplish thy journey, if*
"*thou listen to my discourse.*

"Abandoning

"ABANDONING my heart, and rapt in ecſtaſy, I
"ran after her, till I came to a place, in which re-
"ligion and reaſon forſook me.

"AT a diſtance I beheld a company, all infane
"and inebriated, who came boiling and roaring
"with ardour from the wine of love;

"WITHOUT cymbals, or lutes, or viols, yet all
"full of mirth and melody; without wine, or gob-
"let, or flaſk, yet all inceſſantly drinking.

"When the cord of reſtraint ſlipped from my
"hand, I deſired to aſk her one queſtion, but ſhe
"ſaid: *Silence!*

"*This is no ſquare temple, to the gate of which thou*
"*canſt arrive precipitately; this is no moſque to which*
"*thou canſt come with tumult, but without knowledge.*
"*This is the banquet-houſe of infidels, and within it all*
"*are intoxicated; all from the dawn of éternity to the*
"*day of reſurrection, loſt in aſtoniſhment.*

"*Depart then from the cloiſter, and take the way to*
"*the tavern; caſt off the cloak of a derviſe and wear*
"*the robe of a libertine.*

"I OBEYED; and, if thou deſireſt the ſame
"ſtrain and colour with ISMAT, imitate him, and
"ſell this world and the next for one drop of pure
"wine."

SUCH is the ſtrange religion, and ſtranger language of the *Súfis;* but moſt of the *Aſiatick* poets are of that religion, and if we think it worth while to read their poems, we muſt think it worth while to underſtand them: their great *Maulavi* aſſures us, that
"they profeſſes eager deſire, but with no carnal

" affection, and circulate the cup, but no material
" goblet; ſince all things are ſpiritual in their ſect,
" all is myſtery within myſtery;" conſiſtently with
" which declaration, he opens his aſtoniſhing work,
entitled the *Maſnavì*, with the following couplets:

HEAR how yon reed in ſadly-pleaſing tales
Departed bliſs, and preſent wo bewails!
' With me from native banks untimely torn,
' Love-warbling youths and ſoft-ey'd virgins mourn.
' O! Let the heart, by fatal abſence rent,
' Feel what I ſing, and bleed when I lament:
' Who roams in exile from his parent bow'r,
' Pants to return, and chides each ling'ring hour.
' My notes, in circles of the grave and gay,
' Have hail'd the riſing, cheer'd the cloſing day:
' Each in my fond affections claim'd a part,
' But none diſcern'd the ſecret of my heart.
' What though my ſtrains and ſorrows flow combin'd!
' Yet ears are ſlow, and carnal eyes are blind.
' Free through each mortal form the ſpirits roll,
' But ſight avails not.—Can we ſee the ſoul?'
Such notes breath'd gently from yon vocal frame:
Breath'd ſaid I? no; 'twas all enliv'ning flame.
'Tis love, that fills the reed with warmth divine;
'Tis love, that ſparkles in the racy wine.
Me, plaintive wand'rer from my peerleſs maid,
The reed has fir'd, and all my ſoul betray'd.
He gives the bane, and he with balſam cures;
Afflicts, yet ſooths; impaſſions, yet allures.

Delight-

Delightful pangs his am'rous tales prolong;
And LAILI's frantick lover lives in ſong.
Not he, who reaſons beſt, this wiſdom knows:
Ears only drink what rapt'rous tongues diſcloſe.
Nor fruitleſs deem the reed's heart-piercing pain:
See ſweetneſs dropping from the parted cane.
Alternate hope and fear my days divide,
I courted Grief, and Anguiſh was my bride.
Flow on, ſad ſtream of life! I ſmile ſecure:
THOU liveſt; THOU, the pureſt of the pure!
Riſe, vig'rous youth! be free; be nobly bold,
Shall chains confine you, though they blaze with gold?
Go; to your vaſe the gather'd main convey:
What were your ſtores? The pittance of a day!
New plans for wealth your fancies would invent;
Yet ſhells, to nouriſh pearls, muſt lie content.
The man whoſe robe love's purple arrows rend
Bids av'rice reſt and toils tumultuous end.
Hail, heav'nly love! true ſource of endleſs gains!
Thy balm reſtores me, and thy ſkill ſuſtains.
Oh, more than GALEN learn'd, than PLATO wiſe!
My guide, my law, my joy ſupreme ariſe!
Love warms this frigid clay with myſtick fire,
And dancing mountains leap with young deſire.
Bleſt is the ſoul that ſwims in ſeas of love,
And long the life ſuſtain'd by food above.
With forms imperfect can perfection dwell?
Here pauſe, my ſong, and thou, vain world, farewel.

A VOLUME might be filled with ſimilar paſſages from the *Súfi* poets; from SA'IB, ORFI', MI'R KHOSRAU, JA'MI, HAZI'N, and SA'BIK, who are next in

beauty of compoſition to HA'FIZ and SADI, but next at a conſiderable diſtance; from MESI'HI, the moſt elegant of their *Turkiſh* imitators; from a few *Hindi* poets of our own times, and from IBNUL FA'RED, who wrote myſtical odes in *Arabick*; but we may cloſe this account of the *Súfi* swith a paſſage from the third book of the BUSTAN, the declared ſubject of which is *divine love*; referring you for a particular detail of their metaphyſicks and theology to the *Dabiſtan* of MOHSANI FANI, and to the pleaſing eſſay, called the *Junction of two Seas*, by that amiable and unfortunate prince, DA'RA' SHECU'H:

" THE love of a being compoſed, like thyſelf, of
" water and clay, deſtroys thy patience and peace
" of mind; it excites thee, in thy waking hours,
" with minute beauties, and engages thee in thy ſleep,
" with vain imaginations: with ſuch real affection
" doſt thou lay thy head on her foot, that the uni-
" verſe, in compariſon of her, vaniſhes into nothing
" before thee; and, ſince thy gold allures not her
" eye, gold and mere earth appear equal in thine.
" Not a breath doſt thou utter to any one elſe, for
" with her thou haſt no room for any other; thou
" declareſt that her abode is in thine eye, or, when
" thou cloſeſt it, in thy heart; thou haſt no fear of
" cenſure from any man; thou haſt no power to
" be at reſt for a moment; if ſhe demands thy ſoul,
" it runs inſtantly to thy lip; and if ſhe waves a ci-
" meter over thee, thy head falls immediately under
" it. Since an abſurd love, with its baſis on air, af-
" fects

" ſects thee ſo violently, and commands with a ſway
" ſo deſpotic, canſt thou wonder, that they who
" walk in the true path, are drowned in the ſea
" of myſterious adoration? They diſregard life
" through affection for its giver; they abandon
" the world through remembrance of its maker;
" they are inebriated with the melody of amorous
" complaints; they remember their beloved, and
" reſign to him both this life and the next. Through
" remembrance of GOD, they ſhun all mankind:
" they are ſo enamoured of the cup-bearer, that
" they ſpill the wine from the cup. No panacea
" can heal them, for no mortal can be apprized of
" their malady; ſo loudly has rung in their ears,
" from eternity without beginning, the divine word
" *aleſt*, with *belì*, the tumultuous exclamation of all
" ſpirits. They are a ſect fully employed, but
" ſitting in retirement; their feet are of earth,
" but their breath is a flame: with a ſingle yell
" they could rend a mountain from its baſe; with
" a ſingle cry they could throw a city into con-
" fuſion: like wind, they are concealed and move
" nimbly; like ſtone, they are ſilent, yet repeat
" GOD's praiſes. At early dawn their tears flow
" ſo copiouſly as to waſh from their eyes the black
" powder of ſleep: though the courſer of their
" fancy ran ſo ſwiftly all night, yet the morning
" finds them left behind in diſorder: night and
" day are they plunged in an ocean of ardent de-
" ſire, till they are unable, through aſtoniſhment,
" to diſtinguiſh night from day. So enraptured are

" they with the beauty of Him, who decorated the
" human form, that, with the beauty of the form it-
" ſelf, they have no concern; and if ever they be-
" hold a beautiful ſhape, they ſee in it the myſtery
" of GOD'S work.

" THE wiſe take not the huſk in exchange for the
" kernel; and he, who makes that choice, has no
" underſtanding. He only has drank the pure
" wine of unity, who has forgotten, by remember-
" ing GOD, all things elſe in both worlds."

LET us return to the *Hindus*, among whom we now find the ſame emblematical theology, which PYTHAGORAS admired and adopted. The loves of CRISHNA and RADHA, or the reciprocal attraction between the divine goodneſs and the human ſoul, are told at large in the tenth book of the *Bhágavat*, and are the ſubject of a little *Paſtoral Drama*, entitled *Gítagóvinda*: it was the work of JAYADE'VA, who flouriſhed, it is ſaid, before CALIDAS, and was born, as he tells us himſelf, in CENDULI, which many believe to be in *Calinga*; but, ſince there is a town of a ſimilar name in *Berdwan*, the natives of it inſiſt that the fineſt lyric poet of *India* was their countryman, and celebrate, in honour of him, an annual jubilee, paſſing a whole night in repreſenting his drama, and in ſinging his beautiful ſongs. After having tranſlated the *Gítagóvinda* word for word, I reduced my tranſlation to the form, in which it is now exhibited; omitting only thoſe paſſages, which are too luxuriant and too bold for an *European* taſte, and the prefatory ode on the ten

incarnations

incarnations of VISHNU, with which you have been preſented on another occaſion: the phraſes in *Italicks*, are the burdens of the ſeveral ſongs; and you may be aſſured, that not a ſingle image or idea has been added by the tranſlator.

GÍTAGÓVINDA;

OR,

THE SONGS OF JAYADÉVA.

'THE firmament is obſcured by clouds; the 'woodlands are black with *Tamála*-trees; that 'youth, who roves in the foreſt, will be fearful in 'the gloom of night; go my daughter; bring the 'wanderer home to my ruſtic manſion.' Such was the command of NANDA, the fortunate herdſman; and hence aroſe the love of RA'DHA' and MA'DHAVA, who ſported on the bank of *Yamunà*, or haſtened eagerly to the ſecret bower.

IF thy ſoul be delighted with the remembrance of HERI, or ſenſible to the raptures of love, liſten to the voice of JAYADE'VA, whoſe notes are both ſweet and brilliant. O THOU, who reclineſt on the boſom of CAMALA'; whoſe ears flame with gems, and whoſe locks are embelliſhed with ſylvan flowers; thou, from whom the day ſtar derived his effulgence; who ſleweſt the venom-breathing CA'LIYA, who beamedſt, like a ſun, on the tribe of YADU, that flouriſhed like a lotos; thou, who ſitteſt on the plumage of GARURA, who, by ſubduing demons, gaveſt exquiſite joy to the aſſembly of immortals; thou, for whom the daughter of JANA-

CA was decked in gay apparel; by whom DU'SHANA was overthrown; thou, whoſe eye ſparkles like the water-lily, who calledſt three worlds into exiſtence; thou, by whom the rocks of *Mandar* were eaſily ſupported, who ſippeſt nectar from the radiant lips of PEDMA', as the fluttering *Chacóra* drinks the moonbeams; *be victorious*, O HERI, *lord of conqueſt*.

RA'DHA' fought him long in vain, and her thoughts were confounded by the fever of deſire: ſhe roved in the vernal morning among the twining *Váſantis* covered with ſoft bloſſoms, when a damſel thus addreſſed her with youthful hilarity: 'The 'gale, that has wantoned round the beautiful clove-'plants breathes now from the hills of *Maylaya*; 'the circling arbours reſound with the notes of the '*Cócil* and the murmers of honey-making ſwarms. 'Now the hearts of damſels, whoſe lovers travel at 'a diſtance, are pierced with anguiſh; while the 'bloſſoms of *Bacul* are conſpicuous among the 'flowrets covered with bees. The *Tamála*, with 'leaves dark and odorous, claims a tribute from 'the muſk, which it vanquiſhes; and the cluſtering 'flowers of the *Paláſa* reſemble the nails of CA'MA, 'with which he rends the hearts of the young. The 'full-blown *Céſara* gleams like the ſceptre of the 'world's monarch, Love; and the pointed thyrſe 'of the *Cétaca* reſembles the darts, by which lovers 'are wounded. See the bunches of *Pátali*-flowers 'filled with bees, like the quiver of SMARA full of 'ſhafts; while the tender bloſſom of the *Caruna* 'ſmiles to ſee the whole world laying ſhame aſide.

'The

'The far-ſcented *Mádhavì* beautifies the trees,
'round which it twines; and the freſh *Mallicà* ſe-
'duces, with rich perfume, even the hearts of her-
'mits; while the *Amra*-tree, with blooming treſſes
'is embraced by the gay creeper *Atimuctа*, and the
'blue ſtreams of *Yamunà* wind round the groves of
'*Vrindávan*. *In this charming ſeaſon, which gives*
'*pain to ſeparated lovers, young* HERI *ſports and*
'*dances with a company of damſels*. A breeze, like
'the breath of love, from the fragrant flowers of the
'*Cétaca*, kindles every heart, whilſt it perfumes the
'woods with the duſt, which it ſhakes from the
'*Mallicá* with half-opened buds; and the *Cócila*
'burſts into ſong, when he ſees the bloſſoms gliſten-
'ing on the lovely *Raſála*.'

THE jealous RA'DHA' gave no anſwer; and, ſoon after, her officious friend, perceiving the foe of MURA, in the foreſt, eager for the rapturous embraces of the herdſmen's daughters, with whom he was dancing, thus again addreſſed his forgotten miſtreſs:

'With a garland of wild flowers, deſcending even
'to the yellow mantle, that girds his azure limbs,
'diſtinguiſhed by ſmiling cheeks and by ear-rings,
'that ſparkle, as he plays, HERI *exults in the aſſem-*
'*blage of amorous damſels*. One of them preſſes him
'with her ſwelling breaſt, while ſhe warbles with
'exquiſite melody. Another, affected by a glance
'from his eye, ſtands meditating on the lotos of his
'face. A third, on pretence of whiſpering a ſecret
'in his ear, approaches his temples, and kiſſes them
'with ardour. One ſeizes his mantle and draws

'him

'towards her, pointing to the bower on the banks
'of *Yamunà*, where elegant *Vanjulas* interweave their
'branches. He applauds another, who dances in
'the ſportive circle, whilſt her bracelets ring, as ſhe
'beats time with her palms. Now he careſſes one,
'and kiſſes another, ſmiling on a third with compla-
'cency; and now he chaſes her, whoſe beauty has
'moſt allured him. Thus the wanton HERI fro-
'licks, in the ſeaſon of ſweets, among the maids of
'*Vraja*, who ruſh to his embraces, as if he were
'Pleaſure itſelf aſſuming a human form; and one
'of them, under a pretext of hymning his divine
'perfections, whiſpers in his ear: "Thy lips, my
"beloved, are nectar."

RA'DHA' remains in the foreſt; but reſenting the promiſcuous paſſion of HERI, and his neglect of her beauty, which he once thought ſuperiour, ſhe retires to a bower of twining plants, the ſummit of which reſounds with the humming of ſwarms engaged in their ſweet labours; and there, falling languid on the ground, ſhe thus addreſſes her female companion. '*Though he take recreation in my*
'*abſence, and ſmile on all around him, yet my ſoul re-*
'*members him*, whoſe beguiling reed modulates a
'tune ſweetened by the nectar of his quivering lip,
'while his ear ſparkles with gems, and his eye darts
'amorous glances; Him, whoſe locks are decked
'with the plumes of peacocks reſplendent with
'many-coloured moons, and whoſe mantle gleams
'like a dark-blue cloud illumined with rain-bows;
'Him, whoſe graceful ſmile gives new luſtre to his

'lips,

'lips, brilliant and ſoft as a dewy leaf, ſweet and
'ruddy as the bloſſom of *Bandhujiva*, while they
'tremble with eagerneſs to kiſs the daughters of the
'herdſmen; him, who diſperſes the gloom with
'beams from the jewels, which decorate his bo-
'ſom, his wriſts, and his ankles, on whoſe forehead
'ſhines a circlet of ſandal wood, which makes even
'the moon contemptible, when it fails through ir-
'radiated clouds; Him, whoſe ear-rings are form-
'ed of entire gems in the ſhape of the fiſh *Macar* on
'the banners of Love; even the yellow-robed God,
'whoſe attendants are the chiefs of deities, of holy
'men, and of demons; him, who reclines under a
'gay *Cadamba*-tree; who formerly delighted me,
'while he gracefully waved in the dance, and all
'his ſoul ſparkled in his eye. My weak mind thus
'enumerates his qualities; and, though offended,
'ſtrives to baniſh offence. What elſe can it do?
'It cannot part with its affection for CRISHNA,
'whoſe love is excited by other damſels, and who
'ſports in the abſence of RA'DHA'. *Bring, O friend,*
'that vanqūiſher of the demon CE'SI, *to ſport with*
'me, who am repairing to a ſecret bower, who look
'timidly on all ſides, who meditate with amorous
'fancy on his divine transfiguration. Bring him,
'whoſe diſcourſe was once compoſed of the gentleſt
'words, to converſe with me, who am baſhful on
'his firſt approach, and expreſs my thoughts with a
'ſmile ſweet as honey. Bring him who formerly
'ſlept on my boſom, to recline with me on a green
'bed of leaves juſt gathered, while his lip ſheds

'dew,

'dew, and my arms enfold him. Bring him, who
'has attained the perfection of ſkill in love's art,
'whoſe hand uſed to preſs theſe firm and delicate
'ſpheres, to play with me, whoſe voice rivals that
'of the *Cócil*, and whoſe treſſes are bound with
'waving bloſſoms. Bring him, who formerly drew
'me by the locks to his embrace, to repoſe with me,
'whoſe feet tinkle, as they move, with rings of
'gold and of gems, whoſe looſened zone ſounds, as
'it falls; and whoſe limbs are ſlender and flexible
'as the creeping plant. That God, whoſe cheeks
'are beautified by the nectar of his ſmiles, whoſe
'pipe drops in his ecſtaſy, I ſaw in the grove, encir-
'cled by the damſels of *Vraja*, who gazed on him
'aſkance from the corners of their eyes: I ſaw him
'in the grove with happier damſels, yet the ſight of
'him delighted me. Soft is the gale, which breathes
'over yon clear pool, and expands the cluſtering
'bloſſoms of the volubie *Aſóca*; ſoft, yet grievous
'to me in the abſence of the foe of MADHU. De-
'lightful are the flowers of *Amra*-trees on the moun-
'tain-top, while the murmuring bees purſue their
'voluptuous toil; delightful, yet afflicting to me,
'O friend, in the abſence of the youthful CE'-
'SAVA.'

MEANTIME, the deſtroyer of CANSA, having brought to his remembrance the amiable RA'DHA', forſook the beautiful damſels of *Vraja*: he ſought her in all parts of the foreſt; his old wound from love's arrow bled again; he repented of his levity, and, ſeated in a bower near the bank of *Yamuna*,

the

the blue daughter of the ſun, thus poured forth his lamentation.

'SHE is departed—ſhe ſaw me, no doubt, ſurrounded by the wanton ſhepherdeſſes; yet, conſcious of my fault, I durſt not intercept her flight. '*Wo is me! ſhe feels a ſenſe of injured honour, and is departed in wrath.* How will ſhe conduct herſelf? How will ſhe expreſs her pain in ſo long a ſeparation? What is wealth to me? What are numerous attendants? What are the pleaſures of the world? What joy can I receive from a heavenly abode? I ſeem to behold her face with eye-brows contracting themſelves through her juſt reſentment: it reſembles a freſh lotos, over which two black bees are fluttering: I ſeem, ſo preſent is ſhe to my imagination, even now to careſs her with eagerneſs. Why then do I ſeek her in this foreſt? Why do I lament without cauſe? O ſlender damſel, anger, I know, has torn thy ſoft boſom; but whither thou art retired, I know not. How can I invite thee to return? Thou art ſeen by me, indeed, in a viſion; thou ſeemeſt to move before me. Ah! why doſt thou not ruſh, as before, to my embrace? Do but forgive me: never again will I commit a ſimilar offence. Grant me but a ſight of thee, O lovely RA'DHICA', for my paſſion torments me. I am not the terrible MAHE'SA: a garland of water-lilies with ſubtil threads decks my ſhoulders; not ſerpents with twiſted folds: the blue petals of the lotos glitter on my neck; not the azure gleam of poiſon: powdered ſandal-wood is

ſprinkled

'ſprinkled on my limbs; not pale aſhes: O God of
'Love, miſtake me not for MAHA'DE'VA. Wound
'me not again; approach me not in anger; I love
'already but too paſſionately; yet I have loſt my
'beloved. Hold n t in thine hand that ſhaft barb-
'ed with an *Amra*-flower! Brace not thy bow, thou
'conqueror of the world! Is it valour to ſlay one
'who faints? My heart is already pierced by arrows
'from RA'DHA''s eyes, black and keen as thoſe of
'an antelope; yet mine eyes are not gratified with
'her preſence. Her eyes are full of ſhafts: her
'eye-brows are bows; and the tips of her ears are
'ſilken ſtrings: thus armed by ANANGA, the God
'of Deſire, ſhe marches, herſelf a goddeſs, to en-
'ſure his triumph over the vanquiſhed univerſe. I
'meditate on her delightful embrace, on the raviſh-
'ing glances darted from her eye, on the fragrant
'lotos of her mouth, on her nectar-dropping ſpeech;
'on her lips, ruddy as the berries of the *Bimba*;
'yet even my fixed meditation on ſuch an aſſem-
'blage of charms encreaſes, inſtead of alleviating,
'the miſery of ſeparation.'

THE damſel, commiſſioned by RA'DHA', found the diſconſolate God under an arbour of ſpreading *Vá-niras* by the ſide of *Yamunà*; where, preſenting her-ſelf gracefully before him, ſhe thus deſcribed the affliction of his beloved:

'SHE deſpiſes eſſence of ſandal-wood, and even
'by moon-light ſits brooding over her gloomy ſor-
'row; ſhe declares the gale of *Malaya* to be ve-
'nom, and the ſandal-trees, through which it has
'breathed,

'breathed, to have been the haunt of ſerpents. 'Thus, O MA'DHAVA, *is ſhe afflicted in thy abſence* 'with the pain, which love's dart has occaſioned: her 'ſoul is fixed on thee. Freſh arrows of deſire are 'continually aſſailing her, and ſhe forms a net of 'lotos-leaves as armour for her heart, which 'thou alone ſhouldſt fortify. She makes her own 'bed of the arrows darted by the flowery-ſhafted 'God; but, when ſhe hoped for thy embrace, ſhe 'had formed for thee a couch of ſoft bloſſoms. Her 'face is like a water-lily, veiled in the dew of tears, 'and her eyes appear like moons eclipſed, which let 'fall their gathered nectar through pain cauſed by 'the tooth of the furious dragon. She draws thy 'image with muſk in the character of the Deity with 'five ſhafts, having ſubdued the *Macar*, or horned 'ſhark, and holding an arrow tipped with an *Amra*- 'flower; thus ſhe draws thy picture, and worſhips it. 'At the cloſe of every ſentence, "O MA'DHAVA, "ſhe exclaims, at thy feet am I fallen, and in thy "abſence even the moon, though it be a vaſe "full of nectar, inflames my limbs." 'Then, by 'the power of imagination, ſhe figures thee ſtanding 'before her; thee, who art not eaſily attained: ſhe 'ſighs, ſhe ſmiles, ſhe mourns, ſhe weeps, ſhe moves 'from ſide to ſide, ſhe laments and rejoices by 'turns. Her abode is a foreſt; the circle of her 'female companions is a net; her ſighs are flames 'of fire kindled in a thicket; herſelf (alas! through 'thy abſence) is become a timid roe; and Love is 'the tiger, who ſprings on her like YAMA, the Ge-

'nius

'nius of Death. So emaciated is her beautiful
'body, that even the light garland which waves
'over her boſom, ſhe thinks a load. *Such, O bright-*
'*haired God, is* RA'DHA', *when thou art abſent.* If
'powder of ſandal-wood finely levigated be moiſten-
'ed and applied to her breaſts, ſhe ſtarts and miſ-
'takes it for poiſon. Her ſighs form a breeze long
'extended, and burn her like the flame which re-
'duced CANDARPA to aſhes She throws around
'her eyes like blue water-lilies with broken ſtalks,
'dropping lucid ſtreams. Even her bed of tender
'leaves appear in her ſight like a kindled fire. The
'palm of her hand ſupports her aching temple, mo-
'tionleſs as the creſcent riſing at eve. "HERI,
"HERI," thus in ſilence ſhe meditates on thy name,
'as if her wiſh were gratified, and ſhe were dying
'through thy abſence. She rends her locks; ſhe
'pants; ſhe laments inarticulately; ſhe trembles;
'ſhe pines; ſhe muſes; ſhe moves from place to
'place; ſhe cloſes her eyes; ſhe falls; ſhe riſes
'again; ſhe faints: in ſuch a fever of love, ſhe may
'live, O celeſtial phyſician, if thou adminiſter the
'remedy; but, ſhouldſt Thou be unkind, her mala-
'dy will be deſperate. Thus, O divine healer, by
'the nectar of thy love muſt RA'DHA' be reſtored to
'health; and, if thou refuſe it, thy heart muſt be
'harder than the thunderſtone. Long has her ſoul
'pined, and long has ſhe been heated with ſandal-
'wood, moon light, and water-lilies, with which
'others are cooled; yet ſhe patiently and in ſecret
'meditates on thee, who alone canſt relieve her.

'Shouldſt thou be inconſtant, how can ſhe, waſted
'as ſhe is to a ſhadow, ſupport life a ſingle moment?
'How can ſhe, who lately could not endure thy ab-
'ſence even an inſtant, forbear ſighing now, when
'ſhe looks with half-cloſed eyes on the *Raſála* with
'bloomy branches, which remind her of the vernal
'ſeaſon, when ſhe firſt beheld thee with rapture?

'HERE have I choſen my abode: go quickly to
'RA'DHA'; ſoothe her with my meſſage, and con-
'duct her hither.' So ſpoke the foe of MADHU to the anxious damſel, who haſtened back and thus addreſſed her companion: 'Whilſt a ſweet breeze
'from the hills of *Malaya* comes wafting on his
'plumes the young God of Deſire; while many a
'flower points his extended petals to pierce the bo-
'ſom of ſeparated lovers, *the Deity crowned with*
'*ſylvan bloſſoms, laments, O friend, in thy abſence.*
'Even the dewy rays of the moon burn him; and,
'as the ſhaft of love is deſcending, he mourns in-
'articulately with increaſing diſtraction. When
'the bees murmer ſoftly, he covers his ears; miſery
'ſits fixed in his heart, and every returning night
'adds anguiſh to anguiſh. He quits his radiant
'place for the wild foreſt, where he ſinks on a bed
'of cold clay, and frequently mutters thy name.
'In yon bower, to which the pilgrims of love are
'uſed to repair, he meditates on thy form, repeating
'in ſilence ſome enchanting word, which once drop-
'ped from thy lips, and thirſting for the nectar
'which they alone can ſupply. Delay not, O love-
'lieſt of women; follow the lord of thy heart: be-
'hold,

'hold, he ſeeks the appointed ſhade, bright with
'the ornaments of love, and confident of the pro-
'miſed bliſs. *Having bound his locks with foreſt-*
'*flowers, he haſtens to yon arbour, where a ſoft gale*
'*breathes over the banks of* Yamunà: there again
'pronouncing thy name, he modulates his divine
'reed. Oh! with what rapture doth he gaze on the
'golden duſt, which the breeze ſhakes from ex-
'panded bloſſoms; the breeze which has kiſſed thy
'cheek! With a mind, languid as a dropping wing,
'feeble as a trembling leaf, he doubtfully expects
'thy approach, and timidly looks on the path which
'thou muſt tread. Leave behind thee, O friend,
'the ring which tinkles on thy delicate ankle,
'when thou ſporteſt in the dance; haſtily caſt over
'thee thy azure mantle, and run to the gloomy
'bower. The reward of thy ſpeed, O thou, who
'ſparkleſt like lightning, will be to ſhine on the
'blue boſom of MURA'RI, which reſembles a vernal
'cloud, decked with a ſtring of pearls, like a flock
'of white water birds fluttering in the air. Diſap-
'point not, O thou lotos-eyed, the vanquiſher of
'MADHU; accompliſh his deſire; but go quickly;
'it is night; and the night alſo will quickly depart.
'Again, and again he ſighs; he looks around; he
're-enters the arbour; he can ſcarce articulate thy
'ſweet name; he again ſmooths his flowery couch;
'he looks wild, he becomes frantick: thy beloved
'will periſh through deſire. The bright-beamed
'God ſinks in the weſt, and thy pain of ſeparation
'may alſo be removed: the blackneſs of the night

'is increaſed, and the paſſionate imagination of Go'-
'VINDA has acquired additional gloom. My ad-
'dreſs to thee has equalled in length and in ſweet-
'neſs the ſong of the *Cócila*: delay will make thee
'miſerable, O my beautiful friend. Seize the mo-
'ment of delight in the place of aſſignation with
'the ſon of DE'VACI', who deſcended from heaven
'to remove the burdens of the univerſe; he is a
'blue gem on the forehead of the three worlds, and
'longs to ſip honey, like the bee, from the fragrant
'lotos of thy cheek.'

BUT the ſolicitous maid, perceiving that RA'D-HA' was unable, through debility, to move from her arbour of flowery creepers, returned to GO'VINDA, who was himſelf diſordered with love, and thus deſcribed her ſituation.

'SHE *mourns, O ſovereign of the world, in her ver-*
'*dant bower*; ſhe looks eagerly on all ſides, in hope
'of thy approach; then, gaining ſtrength from the
'delightful idea of the propoſed meeting, ſhe ad-
'vances a few ſteps, and falls languid on the ground.
'When ſhe riſes, ſhe weaves bracelets of freſh
'leaves; ſhe dreſſes herſelf like her beloved, and,
'looking at herſelf, in ſport, exclaims, "Behold
"the vanquiſher of MADHU!" Then ſhe repeats
'again and again the name of HERI, and catching at
'a dark blue cloud, ſtrives to embrace it, ſaying:
"It is my beloved who approaches." Thus, while
'thou art dilatory, ſhe lies expecting thee; ſhe
'mourns; ſhe weeps; ſhe puts on her gayeſt orna-
'ments to receive her lord; ſhe compreſſes her

'deep

'deep ſighs within her boſom, and then meditating
'on thee, O cruel, ſhe is drowned in a ſea of rap-
'turous imaginations. If a leaf but quiver, ſhe
'ſuppoſes thee arrived; ſhe ſpreads her couch;
'ſhe forms in her mind a hundred modes of de-
'light: yet if thou go not to her bower, ſhe muſt
'die this night through exceſſive anguiſh.'

By this time the moon ſpread a net of beams over the groves of *Vrindávan*, and looked like a drop of liquid ſandal on the face of the ſky, which ſmiled like a beautiful damſel; while its orb, with many ſpots, betrayed, as it were, a conſciouſneſs of guilt, in having often attended amorous maids to the loſs of their family honour. The moon, with a black fawn couched on its diſc, advanced in its nightly courſe; but Ma'dhava had not advanced to the bower of Ra'dha', who thus bewailed his delay with notes of varied lamentation.

'The appointed moment is come; but Heri,
'alas! comes not to the grove. Muſt the ſeaſon of
'my unblemiſhed youth paſs thus idly away? *Oh!*
'*what refuge can I ſeek, deluded as I am by the guile of*
'*my female adviſer?* The God with five arrows has
'wounded my heart; and I am deſerted by Him,
'for whoſe ſake I have ſought at night the darkeſt
'receſs of the foreſt. Since my beſt beloved friends
'have deceived me, it is my wiſh to die: ſince my
'ſenſes are diſordered, and my boſom is on fire,
'why ſtay I longer in this world? The coolneſs of
'this vernal night gives me pain, inſtead of refreſh-
'ment: ſome happier damſel enjoys my beloved;

'whilſt I, alas! am looking at the gems in my brace-
'lets, which are blackened by the flames of my paſ-
'ſion. My neck, more delicate than the tendereſt
'bloſſom, is hurt by the garland that encircles it:
'flowers, are, indeed, the arrows of Love, and he
'plays with them cruelly. I make this wood my
'dwelling: I regard not the roughneſs of the *Vétas-*
'trees; but the deſtroyer of MADHU holds me not
'in his remembrance! Why comes he not to the
'bower of bloomy *Vanjulas*, aſſigned for our meet-
'ing? Some ardent rival, no doubt, keeps him
'locked in her embrace: or have his companions
'detained him with mirthful recreations? Elſe why
'roams he not through the cool ſhades? Perhaps,
'the heart-ſick lover is unable through weakneſs to
'advance even a ſtep!'—So ſaying, ſhe raiſed her eyes; and, ſeeing her damſel return ſilent and mournful, unaccompanied by MA'DHAVA, ſhe was alarmed even to phrenſy; and, as if ſhe actually beheld him in the arms of a rival, ſhe thus deſcribed the viſion which overpowered her intellect.

'YES; in habiliments becoming the war of love,
'and with treſſes waving like flowery banners, *a*
'*damſel more alluring than* RAD'HA, *enjoys the conqueror*
'*of* MADHU. Her form is transfigured by the touch
'of her divine lover; her garland quivers over her
'ſwelling boſom; her face like the moon is graced
'with clouds of dark hair, and trembles, while ſhe
'quaffs the nectareous dew of his lip; her bright
'ear-rings dance over her cheeks, which they ir-

'radiate;

'radiate; and the ſmall bells on her girdle tinkle
'as ſhe moves. Baſhful at firſt, ſhe ſmiles at length
'on her embracer, and expreſſes her joy with inar-
'ticulate murmurs; while ſhe floats on the waves
'of deſire, and cloſes her eyes dazzled with the
'blaze of approaching CA'MA: and now this heroine
'in love's warfare falls exhauſted and vanquiſhed
'by the reſiſtleſs MURA'RI, but, alas! in my boſom
'prevails the flame of jealouſy, and yon moon,
'which diſpels the ſorrow of others, increaſes mine.
'See again, whence the *foe of* MURA, *ſports in yon*
'*grove on the bank of the* Yamunà! See, how he kiſſes
'the lip of my rival, and imprints on her forehead
'an ornament of pure muſk, black as the young
'antelope on the lunar orb! Now, like the huſband
'of RETI, he fixes white bloſſoms on her dark
'locks, where they gleam like flaſhes of lightning
'among the curled clouds. On her breaſts, like
'two firmaments, he places a ſtring of gems like a
'radiant conſtellation: he binds on her arms, grace-
'ful as the ſtalks of the water-lily, and adorned
'with hands glowing like the petals of its flower, a
'bracelet of ſapphires, which reſemble a cluſter of
'bees. Ah! ſee, how he ties round her waiſt, a rich
'girdle illumined with golden bells, which ſeem to
'laugh, as they tinkle, at the inferior brightneſs of
'the leafy garlands, which lovers hang on their
'bowers, to propitiate the God of Deſire. He
'places her ſoft foot, as he reclines by her ſide, on
'his ardent boſom, and ſtains it with the ruddy hue
'of *Yávaca*. Say, my friend, why paſs I my nights

'in this tangled foreſt without joy, and without
'hope, while the faithleſs brother of HALADHERA
'claſps my rival in his arms? Yet why, my com-
'panion, ſhouldſt thou mourn, though my perfidi-
'ous youth has diſappointed me? What offence is
'it of thine, if he ſport with a crowd of damſels
'happier than I? Mark, how my ſoul, attracted by
'his irreſiſtible charms, burſts from its mortal frame,
'and ruſhes to mix with its beloved. *She, whom the*
'*God enjoys, crowned with ſylvan flowers,* ſits care-
'leſsly on a bed of leaves with Him, whoſe wanton
'eyes reſemble blue water-lilies agitated by the
'breeze. She feels no flame from the gales of
'*Malaya* with Him, whoſe words are ſweeter than
'the water of life. She derides the ſhafts of ſoul-
'born CAMA, with Him, whoſe lips are like a red
'lotos in full bloom. She is cooled by the moon's
'dewy beams, while ſhe reclines with him whoſe
'hands and feet glow like vernal flowers. No fe-
'male companion deludes her, while ſhe ſports with
'Him, whoſe veſture blazes like tried gold. She
'faints not through exceſs of paſſion, while ſhe ca-
'reſſes that youth, who ſurpaſſes in beauty the inha-
'bitants of all worlds. O gale, ſcented with ſan-
'dal, who breatheſt love from the regions of the
'ſouth, be propitious but for a moment: when thou
'haſt brought my beloved before my eyes, thou
'mayeſt freely waft away my ſoul. Love, with
'eyes like blue water-lilies, again aſſails me and
'triumphs; and, while the perfidy of my beloved
'rends my heart, my female friend is my foe, the

'cool

'cool breeze ſcorches me like a flame, and the
'nectar-dropping moon is my poiſon. Bring diſ-
'eaſe and death, O gale of *Malaya!* Seize my ſpi-
'rit, O God with five arrows! I aſk not mercy
'from thee: no more will I dwell in the cottage of
'my father. Receive me in thy azure waves, O
'ſiſter of YAMA, that the ardour of my heart may
'be allayed!'

PIERCED by the arrows of love, ſhe paſſed the night in the agonies of deſpair, and at early dawn, thus rebuked her lover, whom ſhe ſaw lying proſtrate before her, and imploring her forgiveneſs.

'ALAS! *alas! Go,* MA'DHAVA, *depart, O* CE'SA-
'VI; *ſpeak not the language of guile; follow her, O*
'*lotos-eyed God, follow her, who diſpels thy care.*
'Look at his eye half-opened, red with continued
'waking through the pleaſurable night, yet ſmiling
'ſtill with affection for my rival! Thy teeth, O ce-
'rulean youth, are azure as thy complexion from
'the kiſſes, which thou haſt imprinted on the beau-
'tiful eyes of thy darling, graced with dark blue
'powder; and thy limbs marked with punctures in
'love's warfare, exhibit a letter of conqueſt written
'on poliſhed ſapphires with liquid gold. That
'broad boſom, ſtained by the bright lotos of her
'foot, diſplays a veſture of ruddy leaves over the
'tree of thy heart, which trembles within it. The preſ-
'ſure of her lip on thine wounds me to the ſoul.
'Ah! how canſt thou aſſert, that we are one, ſince
'our ſenſations differ thus widely? Thy ſoul, O dark-
'limbed god, ſhows its blackneſs externally. How

'couldſt

'couldſt thou deceive a girl who relied on thee; a 'girl who burned in the fever of love? Thou rov- 'eſt in woods, and females are thy prey: what 'wonder? Even thy childiſh heart was malignant; 'and thou gaveſt death to the nurſe, who would 'have given thee milk. Since thy tenderneſs for 'me, of which theſe foreſts uſed to talk, has now va- 'niſhed, and ſince thy breaſt, reddened by the feet 'of my rival, glows as if thy ardent paſſion for her 'were burſting from it, the ſight of thee, O deceiver, 'makes me (ah! muſt I ſay it?) bluſh at my own 'affection.'

HAVING thus inveighed againſt her beloved, ſhe ſat overwhelmed in grief, and ſilently meditated on his charms; when her damſel ſoftly addreſſed her.

'HE is gone: the light air has wafted him away. 'What pleaſure now, my beloved, remains in thy 'manſion? *Continue not, reſentful woman, thy indigna- 'tion againſt the beautiful* MA'DHAVA. Why ſhouldſt 'thou render vain thoſe round ſmooth vaſes, ample 'and ripe as the ſweet fruit of yon *Tála*-tree? How 'often and how recently have I ſaid, "forſake not "the blooming HERI?" 'Why ſitteſt thou ſo 'mournful? Why weepeſt thou with diſtraction, 'when the damſels are laughing around thee? Thou 'haſt formed a couch of ſoft lotos-leaves: let thy 'darling charm thy ſight while he repoſes on it. 'Afflict not thy ſoul with extreme anguiſh; but at- 'tend to my words, which conceal no guile. Suf- 'fer CE'SAVA to approach: let him ſpeak with ex- 'quiſite ſweetneſs, and diſſipate all thy ſorrows. If

'thou

'thou art harſh to him, who is amiable; if thou art 'proudly ſilent, when he deprecates thy wrath with 'lowly proſtrations; if thou ſhoweſt averſion to 'him, who loves thee paſſionately; if, when he 'bends before thee, thy face be turned contemptu-'ouſly away; by the ſame rule of contrariety, the 'duſt of ſandal-wood, which thou haſt ſprinkled, 'may become poiſon: the moon, with cool beams, 'a ſcorching ſun; the freſh dew, a conſuming 'flame; and the ſports of love be changed into 'agony.'

MA'DHAVA was not abſent long: he returned to his beloved; whoſe cheeks were heated by the ſultry gale of her ſighs. Her anger was diminiſhed, not wholly abated; but ſhe ſecretly rejoiced at his return, while the ſhades of night alſo were approaching, ſhe looked abaſhed at her damſel, while He, with faultering accents, implored her forgiveneſs.

'SPEAK but one mild word, and the rays of 'thy ſparkling teeth will diſpel the gloom of my 'fears. My trembling lips, like thirſty *Chacóras*, 'long to drink the moon-beams of thy cheek. *O* '*my darling, who art ſo naturally tender-hearted, abandon* '*thy cauſeleſs indignation. At this moment the flame of* '*deſire conſumes my heart: Oh! grant me a draught of* '*honey from the lotos of thy mouth.* Or, if thou beeſt 'inexorable, grant me death from the arrows of thy 'keen eyes; make thy arms my chains; and pu-'niſh me according to thy pleaſure. Thou art my 'life; thou art my ornament; thou art a pearl in

'the

'the ocean of my mortal birth: oh! be favourable
'now, and my heart ſhall eternally be grateful.
'Thine eyes, which nature formed like blue water-
'lilies, are become, through thy reſentment, like pe-
'tals of the crimſon lotos: oh! tinge with their efful-
'gence theſe my dark limbs, that they may glow
'like the ſhafts of Love tipped with flowers. Place
'on my head, that foot like a freſh leaf, and ſhade
'me from the ſun of my paſſion, whoſe beams I am
'unable to bear. Spread a ſtring of gems on thoſe
'two ſoft globes; let the golden bells of thy zone
'tinkle, and proclaim the mild edict of love. Say,
'O damſel, with delicate ſpeech, ſhall I dye red,
'with the juice of *alactaca*, thoſe beautiful feet,
'which will make the full-blown land-lotos bluſh
'with ſhame? Abandon thy doubts of my heart,
'now indeed fluttering through fear of thy diſplea-
'ſure, but hereafter to be fixed wholly on thee; a
'heart, which has no room in it for another: none
'elſe can enter it, but Love, the bodileſs God.
'Let him wing his arrows; let him wound me mor-
'tally; decline not, O cruel, the pleaſure of ſee-
'ing me expire. Thy face is bright as the moon,
'though its beams drop the venom of maddening
'deſire: let thy nectareous lip be the charmer, who
'alone has power to lull the ſerpent, or ſupply an
'antidote for his poiſon. Thy ſilence afflicts me:
'oh! ſpeak with the voice of muſic, and let thy
'ſweet accents allay my ardour. Abandon thy
'wrath, but abandon not a lover, who ſurpaſſes in
'beauty the ſons of men, and who kneels before

'thee

'thee, O thou moſt beautiful among women. Thy
'lips are a *Bandhujiva*-flower; the luſtre of the
'*Madhuca* beams on thy cheek; thine eye outſhines
'the blue lotos; thy noſe is a bud of the *Tila*; the
'*Cunda*-bloſſom yields to thy teeth: thus the flow-
'ery-ſhafted God borrows from thee the points of
'his darts, and ſubdues the univerſe. Surely thou
'deſcendeſt from heaven, O ſlender damſel, attended
'by a company of youthful goddeſſes; and all their
'beauties are collected in thee.'

He ſpake; and ſeeing her appeaſed by his ho-
mage, flew to his bower, clad in a gay mantle.
The night now veiled all viſible objects; and the
damſel thus exhorted Ra'dha', while ſhe decked her
with beaming ornaments.

'Follow, *gentle* Ra'dhica', *follow the foe of*
'Madhu: his diſcourſe was elegantly compoſed of
'ſweet phraſes; he proſtrated himſelf at thy feet;
'and he now haſtens to his delightful couch by yon
'grove of branching *Vanjulas*. Bind round thy an-
'kle rings beaming with gems; and advance with
'mincing ſteps, like the pearl-fed *Marála*. Drink
'with raviſhed ears the ſoft accents of Heri; and
'feaſt on love, while the warbling *Cocilas* obey the
'mild ordinance of the flower-darting God. Aban-
'don delay: ſee, the whole aſſembly of ſlender
'plants, pointing to the bower with fingers of young
'leaves, agitated by the gale, make ſignals for thy
'departure. Aſk thoſe two round hillocks, which
'receive pure dew-drops from the garland playing
'on thy neck, and the buds, on whoſe top ſtart aloft

'with

'with the thought of thy darling; aſk, and they will
'tell, that thy ſoul is intent on the warfare of love:
'advance, fervid warrior, advance with alacrity,
'while the ſound of thy tinkling waiſt-bells ſhall
'repreſent martial muſick. Lead with thee ſome
'favoured maid; graſp her hand with thine, whoſe
'fingers are long and ſmooth as love's arrows;
'march; and, with the noiſe of thy bracelets, pro-
'claim thy approach to the youth, who will own
'himſelf thy ſlave: "She will come; ſhe will ex-
"ult on beholding me; ſhe will pour accents of
"delight; ſhe will enfold me with eager arms; ſhe
"will melt with affection:" Such are his thoughts
'at this moment; and thus thinking, he looks
'through the long avenue; he trembles; he re-
'joices; he burns; he moves from place to place;
'he faints, when he ſees thee not coming, and falls
'in his gloomy bower. The night now dreſſes in
'habiliments fit for ſecrecy, the many damſels, who
'haſten to their places of aſſignation: ſhe ſets off
'with blackneſs their beautiful eyes; fixes dark
'*Tamála*-leaves behind their ears; decks their
'locks with the deep azure of water-lilies, and
'ſprinkles muſk on their panting boſoms. The
'nocturnal ſky, black as the touch-ſtone, tries now
'the gold of their affection, and is marked with
'rich lines from the flaſhes of their beauty, in which
'they ſurpaſs the brighteſt *Caſhmirians*.'

RA'DHA', thus incited, tripped through the foreſt; but ſhame overpowered her, when by the light of innumerable gems, on the arms, the feet, and the

neck

neck of her beloved, ſhe ſaw him at the door of his flowery manſion: then her damſel again addreſſed her with ardent exultation.

'ENTER, ſweet RA'DHA', the bower of HERI:
'ſeek delight, O thou, whoſe boſom laughs with the
'foretaſte of happineſs. Enter, ſweet RA'DHA', the
'bower graced with a bed of *Aſóca*-leaves: ſeek
'delight, O thou, whoſe garland leaps with joy on
'thy breaſt. Enter, ſweet RA'DHA', the bower il-
'lumined with gay bloſſoms; ſeek delight, O thou
'whoſe limbs far excel them in ſoftneſs. Enter O
'RA'DHA', the bower made cool and fragrant by
'gales from the woods of *Malaya*: ſeek delight, O
'thou, whoſe amorous lays are ſofter than breezes.
'Enter, O RA'DHA', the bower ſpread with leaves
'of twining creepers: ſeek delight, O thou whoſe
'arms have been long inflexible. Enter, O RA'D-
'HA', the bower which reſounds with the murmur
'of honey-making bees: ſeek delight, O thou,
'whoſe embrace yields more exquiſite ſweetneſs.
'Enter, O RA'DHA', the bower attuned by the me-
'lodious band of *Cócilas*: ſeek delight, O thou,
'whoſe lips, which outſhine the grains of the pome-
'granate, are embelliſhed, when thou ſpeakeſt, by
'the brightneſs of thy teeth. Long has he borne
'thee in his mind; and now, in an agony of deſire,
'he pants to taſte nectar from thy lip. Deign to
'reſtore thy ſlave, who will bend before the lotos
'of thy foot, and preſs it to his irradiated boſom;
'a ſlave, who acknowledges himſelf bought by thee
'for

neck

'for a ſingle glance from thy eye, and a toſs of thy 'diſdainful eye-brow.'

SHEE nded; and RA'DHA', with timid joy, darting her eyes on GO'VINDA, while ſhe muſically ſounded the rings of her ankles and the bells of her zone, entered the myſtic bower of her only beloved. *There ſhe beheld her* MA'DHAVA, *who delighted in her alone; who ſo long had ſighed for her embrace; and whoſe countenance then gleamed with exceſſive rapture*: his heart was agitated by her ſight, as the waves of the deep are affected by the lunar orb. His azure breaſt glittered with pearls of unblemiſhed luſtre, like the full bed of the cerulean *Yamunà*, interſperſed with curls of white foam. From his graceful waiſt, flowed a pale yellow robe, which reſembled the golden duſt of the water-lily, ſcattered over its blue petals. His paſſion was inflamed by the glances of her eyes, which played like a pair of water-birds with azure plumage, that ſport near a full-blown lotos on a pool in the ſeaſon of dew. Bright ear-rings, like two ſuns, diſplayed in full expanſion the flowers of his cheeks and lips, which gliſtened with the liquid radiance of ſmiles. His locks, interwoven with bloſſoms, were like a cloud variegated with moon-beams; and, on his forehead, ſhone a circle of odorous oil, extracted from the ſandal of *Malaya*, like the moon juſt appearing on the duſky horizon; while his whole body ſeemed in a flame, from the blaze of unnumbered gems. Tears of tranſport guſhed in a ſtream from the full eyes of

of RA'DHA', and their watery glances beamed on her beſt beloved. Even ſhame, which before had taken its abode in their dark pupils, was itſelf aſhamed and departed, when the fawn-eyed RA'DHA', gazed on the brightened face of CRISHNA, while ſhe paſſed by the ſoft edge of his couch, and the bevy of his attendant nymphs, pretending to ſtrike the gnats from their cheeks, in order to conceal their ſmiles, warily retired from his bower.

GO'VINDA, ſeeing his beloved cheerful and ſerene, her lips ſparkling with ſmiles, and her eye ſpeaking deſire, thus eagerly addreſſed her; while ſhe careleſsly reclined on the leafy bed ſtrewn with ſoft bloſſoms.

'SET the lotos of thy foot on this azure boſom;
'and let this couch be victorious over all, who re-
'bel againſt love. *Give ſhort rapture, ſweet* RA'DHA',
'*to* NA'RA'YA'N, *thy adorer.* I do thee homage; I
'preſs with my blooming palms thy feet, weary with
'ſo long a walk. O that I were the golden ring,
'that plays round thy ankle! Speak but one gentle
'word; bid nectar drop from the bright moon of
'thy mouth. Since the pain of abſence is remov-
'ed, let me thus remove the thin veſt that enviouſly
'hides thy charms. Bleſt ſhould I be, if thoſe raiſ-
'ed globes were fixed on my boſom, and the ardour
'of my paſſion allayed. O! ſuffer me to quaff the
'liquid bliſs of thoſe lips; reſtore, with their water
'of life, thy ſlave, who has long been lifeleſs, whom
'the fire of ſeparation has conſumed. Long have
'theſe ears been afflicted, in thy abſence, by the

'notes of the *Cocila*: relieve them with the ſound
'of thy tinkling waiſt-bells, which yield muſic, al-
'moſt equal to the melody of thy voice. Why are
'thoſe eyes half cloſed? Are they aſhamed of ſee-
'ing a youth, to whom thy careleſs reſentment gave
'anguiſh? Oh! let affliction ceaſe; and let ecſtaſy
'drown the remembrance of paſt ſorrow.'

In the morning ſhe roſe diſarrayed, and her eyes betrayed a night without ſlumber; when the yellow-robed God, who gazed on her with tranſport, thus meditated on her charms in his heavenly mind:

'Though her locks be diffuſed at random, though
'the luſtre of her lips be faded, though her garland
'and zone be fallen from their enchanting ſtations,
'and though ſhe hide their places with her hands,
'looking toward me with baſhful ſilence, yet even
'thus diſarranged, ſhe fills me with extatic delight.'

But Ra'dha', preparing to array herſelf, before the company of nymphs could ſee her confuſion, ſpake thus with exultation to her obſequious lover.

'Peace, O ſon of Yadu, with fingers cooler
'than ſandal-wood, place a circlet of muſick on
'this breaſt, which reſembles a vaſe of conſecrated
'water, crowned with freſh leaves, and fixed near a
'vernal bower, to propitiate the God of Love.
'Place, my darling, the gloſſy powder, which would
'make the blackeſt bee envious, on this eye, whoſe
'glances are keener than arrows darted by the huſ-
'band of Reti. Fix, O accompliſhed youth, the
'two gems, which form part of love's chain, in theſe
'ears, whence the antelopes of thine eyes may run

'downwards

'downwards and ſport at pleaſure. Place now a
'freſh circle of muſk, black as the lunar ſpots, on
'the moon of my forehead; and mix gay flowers
'on my treſſes, with a peacock's feathers, in grace-
'ful order, that they may wave like the banners of
'CA'MA. Now replace, O tender hearted, the looſe
'ornaments of my veſture; and refix the golden
'bells of my girdle on their deſtined ſtation, which
'reſembles thoſe hills, where the God with five
'ſhafts, who deſtroyed SAMBAR, keeps his elephant
'ready for battle.'

WHILE ſhe ſpake, the heart of YADAVA triumphed; and, obeying her ſportful beheſts, he placed muſky ſpots on her boſom and forehead, dyed her temples with radiant hues, embelliſhed her eyes with additional blackneſs, decked her braided hair and her neck with freſh garlands, and tied on her wriſts the looſened bracelets, on her ankles the beamy rings, and round her waiſt the zone of bells, that ſounded with raviſhing melody.

WHATEVER is delightful in the modes of muſick, whatever is divine in meditations on VISHNU, whatever is exquiſite in the ſweet art of love, whatever is graceful in the fine ſtrains of poetry, all that let the happy and wiſe learn from the ſongs of JAYADE'VA, whoſe ſoul is united with the foot of NA'RA'YAN. May that HERI be your ſupport, who expanded himſelf into an infinity of bright forms, when, eager to gaze with myriads of eyes on the daughter of the ocean, he diſplayed his great character of all-pervading deity, by the multiplied re-

flections of his divine perſon in the numberleſs gems on the many heads of the king of ſerpents, whom he choſe for his couch; that HERI, who removing the lucid veil from the boſom of PEDMA', and fixing his eyes on the delicious buds, that grew on it, diverted her attention, by declaring that, when ſhe had choſen him as her bridegroom, near the ſea of milk, the diſappointed huſband of PERVATI drank in deſpair the venom, which dyed his neck azure!

A SPECIMEN

A SPECIMEN

OF A

METHOD OF REDUCING

PRACTICAL TABLES AND CALCULATIONS

Into more general and compendious forms.

THOUGH practices uſual in one ſcience may often be tranſferred with advantage to another, yet the general claſs of writers are ſo much more intent upon making books than improvements, that it very ſeldom happens to be the caſe; and, therefore, though the following hints can have little claim to ingenuity, they are certainly valuable on account of their uſe.

IT is common in Aſtronomy, when there are two ſeries of quantities, whoſe reſpective terms depend on each other, to find a general expreſſion for an intermediate term, by what is called the method of interpolation: that is applied by NEWTON to *Comets*, and by DE LA CAILLE to *Eclipſes*; and I ſhall here, as a ſpecimen, apply it to ſome few examples in artillery and fortification.

LET $g+hx$ be an expreſſion by which the quantity a is derived from m, and b from n; then if N is any term in the ſeries m, n, the term derived

from it, in the ſeries a, b, will be

$$(an-bm) : (n-m) + N (b-a) : (n-m).$$

In p. 174 of Muller's artillery, the length of a battery for two pieces of cannon is forty-feet; and for four pieces fifty-eight feet: now if N be the number of cannon, a general expreſſion for the length of the battery may be found, by ſubſtituting two for m, and four for n; forty for a, and fifty-eight for b, in the foregoing form, which then becomes $22+9N$; and therefore, for twenty pieces of cannon, the length of the battery is 202 feet.

By a ſimilar ſubſtitution, if fifty men are required to make the battery for two pieces, and ſeventy for that of four pieces, as in Muller's Table; then $30+10N$, is the expreſſion for the men required for any number N of pieces in general.

Instead, therefore, of Muller's Table, the following general one may be inſerted for the number of men, tools, &c. for making a battery for any number of cannon in one night.

Number of Pieces.	*Length of the Battery.*	*Men to make the*		*Tools*	*Faſcines in feet.*			*Pickets.*	*Mallets.*	*Hand Bills.*	*Platforms.*			*Barrows.*
		Battery.	*Faſcines.*		10	8	6				*Plank's.*	*Sleepers.*	*Pickets.*	
N	$22+9N$	$30+10N$	$5+5N$	$40+15N$	$20+25N$	$20+14N$	$8N$	$180+205N$	$2+4N$	$8+2N$	$18N$	$5N$	$32N$	$25N$

In the ſame manner, from having a few particular caſes in other kinds of rules, general ones may be found; for example, if N be a number whoſe r root

root is required; and if x^r be its neareſt complete power, then we know already, that

$x : N \propto x :: x : N \frac{1}{1} \propto x$ for the 1 root.
$\frac{3}{2} x^2 + \frac{1}{2} N : N \propto x^2 :: x : N \frac{1}{2} \propto x$ for the ſquare root.
$2 x^3 + \quad N : N \propto x^3 :: x : N \frac{1}{3} \propto x$ for the cube root.

Now the general form of the three laſt terms is evident; and to find thoſe of the firſt term, let one and two be put for m and n; and one and three halves for a and b; and by ſubſtituting in the foregoing expreſſion, the general coefficient of x^r is found to be $(r+1)$; again if we put o and one half for a and b, we find the coefficient of N to be $(r-1)$.

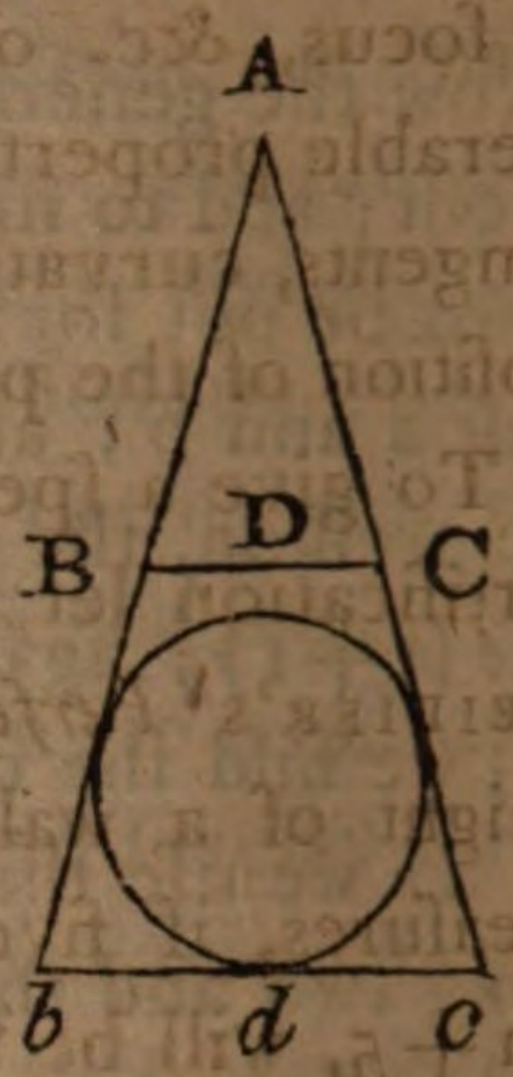
If we uſe the ſecond and third proportions, putting two and three for m and n, and for a and b, three halves and two, in the firſt caſe; and one-half and one, in the ſecond we get the ſame values. Hence in general,

$$\frac{r+1}{2} x + \frac{r-1}{2} N : N \propto x :: x : N^{\frac{1}{r}} \propto x.$$

Another example of the advantage of transferring practices from one ſubject to another is this. Dr. Halley has applied a method ſimilar to that of interpolation to find the time of the tropicks: now the ſun's meridian altitude may be found in the ſame way, from altitudes taken near the meridian, and if the obſerver begins a little before noon to take altitudes and the times, and continues to do ſo till a little after noon, a number of meridian altitudes may be deduced from theſe, and the

latitude found much more exactly from them, than can be expected from a single meridian altitude, by using the expression for the maximum, or otherwise.

ANALAGOUS to these, are methods of generalizing properties from particular cases: thus, if Ab Ac be tangents to a circle, and if any lines BC bc, be also drawn to touch the circle; then the perimeters of all the triangles A B C, will be constant, and also the difference between the sum of Ab and Ac, and the base bc: this property is of uncommon use in the construction of problems, relative to plain triangles and trapeziums; and if lines be supposed drawn from the centre, or a point in the circumference of a sphere, to each part of the figure, it will be found, that the projection of the figure upon the sphere will have analagous properties, and that the theorem is also true in spherical triangles. By a little mode of consideration, problems similar to those of APOLLONIUS; on tangencies may be constructed on the sphere; for instance, having three circles given upon a sphere, a fourth may be found to touch them; for their positions on the sphere being given, their projections will also be given on a plane stereographically; and as a circle may be found in VIETA's method to touch



them

them on that plane, the ſituation of that circle may be found upon the ſphere, and hence properties may be found for conſtructing the problem independent of the ſtereographic projection: and if we ſuppoſe the centre of projection to be the centre or focus, &c. of a ſpheroid or other ſolid, innumerable properties may be found relative to their tangents, curvatures, &c. regard being had to the poſition of the plane, &c.

To give a ſpecimen of the aforeſaid method in fortification let h (ſee pp. 22, 23, 24, and 25, of DEIDIER'S *Perfect French Engineer*) repreſent the height of a wall; then, according to VAUBAN'S meaſures, if five feet be the thickneſs at the top $\frac{1}{5}h + 5$, will be the thickneſs at the bottom; and, according to BELIDOR'S method $\frac{1}{20}h + 3{,}5$, will be the thickneſs at the top, and $\frac{1}{4}h + 3{,}5$, that at the bottom. The length of the counterfort (according to VAUBAN) will be $\frac{1}{5}h + 2$; alſo $\frac{1}{10}h + 2$ is the thickneſs next the wall, and $(\frac{1}{3}h + 4)$ the thickneſs at the other end of the counterfort. If part of the wall is gazoned, let e be the height of that part and h that of the wall; then $\frac{1}{5}(h + e) + 5$ is the thickneſs at the bottom; $\frac{1}{5}e + 5$, is the thickneſs at the top; $\frac{1}{5}(h + e) + 2$ is the length of the counterfort; $\frac{1}{10}(h + e) + 2$, its thickneſs next the wall, and $\frac{1}{4}(\frac{1}{5}(h + e) + 4)$ its thickneſs fartheſt from the wall. When there are cavaliers, let c be their height in feet; then $\frac{1}{10}(2e + c + 50)$ is the thickneſs of the revêtement at the top, and $\frac{1}{10}(2h + 2e + c + 50)$ is the thickneſs at the bottom.

A DE-

A DEMONSTRATION

OF ONE OF THE

HINDOO RULES OF ARITHMETICK.

By Mr. REUBEN BURROW.

THE art of invention being in a great measure dependent on the doctrine of combinations, every additional improvement in the last muſt, of conſequence, be uſeful in the former; and as the following ancient rule for "*finding the ſum of all the* "*different permutations of a given numeral quantity,* "*conſiſting of a given number of places of figures,*" is not, I believe, extant in any European Author, and is beſides very ingenious; I take the liberty to inſert it, and alſo to add the demonſtration.

Rule, Place an Arithmetical progreſſion over the figures, beginning with unity at the units place, and increaſing by unity: divide the product of the terms of this progreſſion by the number of places of figures in the given quantity: multiply the ſum of the figures in the given quantity by the quotient, and ſet down the product as often as there are places in the given quantity; removing it each repetition one place to the right hand, and the ſum of theſe lines is the ſum of all the permutations.

Example.

EXAMPLE. Required the sum of the different permutations of 893.

$\frac{1\times2\times3}{3}=2$; $(8+9+3)^2=40$;

3	2	1
8	9	3

40
40
40

4440

893
839
983
938
389
398

4440

DEMONSTRATION.

FIRST, It is evident that if all the permutations of any number of letters expreſſing figures be put down; and thoſe in the firſt place to the right hand be multiplied by unity; thoſe in the ſecond place by ten; thoſe in the third place by 100, and ſo on; then the ſum of all theſe, will be the ſum of the permutations required.

SECONDLY, Suppoſing the different permutations to be put down one under another, it will really appear, from the manner in which permutations are generated, that all the letters occur an equal number of times in each perpendicular column; and alſo that the number of times of occurrence in the permutations of n letters, is equal to the permutations of $n-1$ letters; but the permutations of $n-1$ letters is equal to $1.2.3...(n-1)$ or $1\times2\times3$ carried to $n-1$ terms; and conſe-

quently

quently if there be n letters in the given number, each letter in the columns aforesaid, will occur $1.2.3...(n-1$ times).

THIRDLY, Let $1.2.3..(n-1)=m$ then,

$m(a+b+c+...n)\ 1=$ sum of numbers in the units place or first column.

$m(a+b+c+...n)\ 10=$ sum of numbers in the tens or second column.

$m(a+b+c+...n)\ 100=$ do. third column.

$m(a+b+c+...n)\ 100...$ to $(n-1)$ Cyphers $=$ ditto in the n column; and the sum of these is evidently equal to

$m(a+b+c+...n).(1+10+100+...$ to n terms); and putting for $(1+10+100..n)$ its value $111...n$, the expression becomes $(1.2.3..(n-1))\times(a+b+c+..n)\times 111...n)$; but $1.2.3...(n-1)$ is equal to $\frac{1.2.3...n}{n}$ and therefore the expression for the sum of all the permutations is $(\frac{1.2.3...n}{n})\times(a+b+c+...n)\times(111...n)$, which is the Hindoo rule when the figures of the given number are all unlike.

LASTLY, It is evident that $1.2.3...n$ is the number of permutations of n different things; but if several sets of figures are alike, as r figures of one kind, s figures of another, for instance; then let $(1.2.3...n):(1.2..r)\times(1.2...s)$, &c. the number of permutations in that case be called N; then the sum of the permutations is

$N: n\times(a+b+c+...n)\times(111...n)$ in general.

EXAMPLE.

EXAMPLE. Required the Sum of the permutations of 11335?

$\frac{1.2.3.4.5}{1.2.1.2} = 30$; $\frac{30}{5} = 6$; $6 \times 13 = 78$;

78
78
78
78
78

866658 the Sum required.

ON THE

MANUFACTURE OF INDIGO

AT AMBORE.

By Lieutenant Colonel CLAUDE MARTIN.

I PRESENT the ſociety with a ſhort deſcription of the proceſs obſerved in the culture and manufacture of Indigo, in this part of *India*. The *Ambore* diſtrict is compriſed within a range of ſurrounding hills of a moderate height: the river *Pallar*, declining from its apparent ſoutherly direction, enters this diſtrict about three miles from the eaſtward, waſhes the *Ambore Pettah*, a ſmall neat village, diſtant three miles to the ſouthward of the fort of that name, ſituated in a beautiful valley; the ſkirts of the hills covered with the Palmeira and Date trees, from the produce of which a conſiderable quantity of coarſe ſugar is made; this tract is fertilized by numerous rills of water conducted from the river along the margin of the heights and throughout the intermediate extent: this element being conveyed in theſe artificial canals (three feet deep) affording a pure and cryſtal current of excellent water for the ſupply of the Rice-fields, Tobacco, Mango, and Cocoanut plantations; the higheſt ſituated lands affording Indigo, apparently without

without any artificial watering, and attaining maturity at this ſeaſon, notwithſtanding the intenſeneſs of the heat, the thermometer under cover of a tent riſing to 100, and out of it to 120; the plant affording even in the drieſt ſpots good foliage, although more luxuriant in moiſter ſituations. I am juſt returned from examining the manufacture of this article. Firſt, the plant is boiled in earthen pots of about eighteen inches diameter, diſpoſed on the ground in excavated ranges, from twenty to thirty feet long, and one broad, according to the number uſed. When the boiling proceſs has extracted all the colouring matter aſcertainable by the colour exhibited, the extract is immediately poured into an adjoining ſmall jar fixed in the ground for its reception, and is thence laded in ſmall pots into larger jars diſpoſed on adjoining higher ground, being firſt filtered through a cloth; the jar, when three-fourths full, is agitated with a ſplit bamboo extended into a circle, of a diameter from thirteen to twenty inches, the hoop twiſted with a ſort of coarſe ſtraw, with which the manufacturer proceeds to beat or agitate the extract, until a granulation of the fecula takes place, the operation continuing nearly for the ſpace of three-fourths of an hour; a precipitant compoſed of red earth and water, in the quantity of four quart bottles, is poured into the jar, which after mixture is allowed to ſtand the whole night, and in the morning the ſuperincumbent fluid is drawn off through three or four apertures practiſed in the ſide of the jar in a vertical direction,

direction, the loweſt reaching to within five inches of the bottom, ſufficient to retain the fecula which is carried to the houſes and dried in bags.

THIS is the whole of the proceſs recurred to in this part, which, I think, if adopted in *Bengal*, might in no ſmall degree ſupercede the neceſſity of raiſing great and expenſive buildings, in a word, ſave the expenditure of ſo much money in dead ſtock, before they can make any Indigo in the *European* method, to which I have to add, that Indigo thus obtained poſſeſſes a very fine quality.

As I think theſe obſervations may be uſeful to the manufacturers in *Bengal*, I ſhould wiſh to ſee them printed in the Tranſactions of the *Aſiatick* Society.

Ambore,
2d April, 1791.

EXTRACT OF A TREATISE ON THE MANUFACTURE OF INDIGO,

BY MR. DE COSSIGNY.

"THIS experiment (the *Indian* proceſs infallib-
" ly ſhows, that Indigo may be produced by
" different methods, and how much it is to be re-
" gretted that the *European* artiſts ſhould remain
" conſtantly

" conſtantly wedded to their *method* or *routine*, with-
" out having yet made the neceſſary inquiries to-
" wards attaining perfection. Many travellers on
" the coaſt of *Coromandel* having been ſtruck with
" the apparent ſimplicity of the means uſed by the
" *Indians* in preparing Indigo, from having ſeen
" their artiſts employed in the open air, with only
" earthen jars, and from not having duly examined
" and weighed the extent of the detail of their pro-
" ceſs, apprehend that it is effected by eaſier means
" than with the large vats of maſonry, and the ma-
" chinery employed by *Europeans*; but they have
" been greatly miſtaken, the whole appearing a de-
" luſive concluſion, from the following obſervation,
" viz. that one man can, in the *European* method of
" manufacture, bring to iſſue one vat containing
" fifty bundles of plant, which, according to their
" nature and quality, may afford from ten to thirty
" pounds of Indigo; whereas, by the *Indian* pro-
" ceſs, one employed during the ſame time would
" probably only produce one pound of Indigo;
" the *European* method is therefore the moſt ſimple,
" as well as every art where machinery is uſed in-
" ſtead of manual labour.

NOTE.

EXPERIENCE alone muſt decide between the oppoſite opinions of Colonel MARTIN and M. DE COSSIGNY.

DISCOURSE THE NINTH.

ON THE

ORIGIN AND FAMALIES OF NATIONS,

DELIVERED FEBRUARY 23, 1792.

BY SIR WILLIAM JONES.

YOU have attended, gentlemen, with ſo much indulgence to my diſcourſes on the five *Aſiatick* nations, and on the various tribes eſtabliſhed along their ſeveral borders, or interſperſed over their mountains, that I cannot but flatter myſelf with an aſſurance of being heard with equal attention, while I trace to one centre the three great families, from which thoſe nations appear to have proceeded, and then hazard a few conjectures on the different courſes, which they may be ſuppoſed to have taken toward the countries, in which we find them ſettled at the dawn of all genuine hiſtory.

LET us begin with a ſhort review of the propoſitions, to which we have gradually been led, and ſeparate ſuch as are morally certain, from ſuch as are only probable: that the firſt race of *Perſians* and *Indians*, to whom we may add the *Romans* and *Greeks*, the *Goths*, and the old *Egyptians* or *Ethiops*, originally

originally ſpoke the ſame language and profeſſed the ſame popular faith, is capable, in my humble opinion, of inconteſtible proof; that the *Jews* and *Arabs*, the *Aſſyrians*, or ſecond *Perſian* race, the people who ſpoke *Syriack*, and a numerous tribe of *Abyſſinians*, uſed one primitive dialect, wholly diſtinct from the idiom juſt mentioned, is, I believe, undiſputed, and, I am ſure, indiſputable; but that the ſettlers in *China* and *Japan* had a common origin with the *Hindus*, is no more than highly probable; and, that all the *Tartars*, as they are inaccurately called, were primarily of a third ſeparate branch, totally differing from the two others in language, manners, and features, may indeed be plauſibly conjectured; but cannot from the reaſons alledged in a former eſſay, be perſpicuouſly ſhown, and for the preſent, therefore, muſt be merely aſſumed. Could theſe facts be verified by the beſt attainable evidence, it would not, I preſume, be doubted, that the whole earth was peopled by a variety of ſhoots from the *Indian*, *Arabian*, and *Tartarian* branches, or by ſuch intermixtures of them, as, in a courſe of ages, might naturally have happened.

Now, I admit without heſitation, the aphoriſm of LINNÆUS, that, "in the beginning God created "one pair only of every living ſpecies, which has "a diverſity of ſex;" but, ſince that incomparable naturaliſt argues principally from the wonderful diffuſion of vegetables, and from an hypotheſis, that the water on this globe has been continually

ſubſiding, I venture to produce a ſhorter and cloſer argument in ſupport of his doctrine. That *Nature*, of which ſimplicity appears a diſtinguiſhing attribute, *does nothing in vain*, is a maxim in philoſophy; and againſt thoſe, who deny maxims, we cannot diſpute; but *it is vain* and ſuperfluous *to do by many means what may be done by fewer*, and this is another axiom received into courts of judicature, from the ſchools of philoſophers: *we muſt not*, therefore, ſays our great NEWTON, *admit more cauſes of natural things, than thoſe which are true, and ſufficiently account for natural phenomena*; but it is true, that one pair, *at leaſt*, of every living ſpecies muſt at firſt have been created; and that one human pair was ſufficient for the population of our globe in a period of no conſiderable length, (on the very moderate ſuppoſition of lawyers and political arithmeticians, that every pair of anceſtors left, on an average, two children, and each of them two more) is evident from the rapid increaſe of numbers in geometrical progreſſion, ſo well known to thoſe, who have ever taken the trouble to ſum a ſeries of as many terms, as they ſuppoſe generations of men in two or three thouſand years. It follows, that the Author of Nature (for all nature proclaims its divine author) created but one pair of our ſpecies; yet, had it not been (among other reaſons) for the devaſtations, which hiſtory has recorded, of water and fire, war, famine, and peſtilence, this earth would not now have had room for its multiplied inhabitants. If the human race then be, as we

may

may confidently assume, of one natural species, they must all have proceeded from one pair; and if perfect justice be, as it is most indubitably, an essential attribute of GOD, that pair must have been gifted with sufficient wisdom and strength to be virtuous, and, as far as their nature admitted, happy, but intrusted with freedom of will to be vicious, and consequently degraded: whatever might be their option, they must people in time the region where they first were established, and their numerous descendants must necessarily seek new countries, as inclination might prompt, or accident lead, them; they would of course migrate in separate families and clans, which, forgetting by degrees the language of their common progenitor, would form new dialects to convey new ideas, both simple and compleat; natural affection would unite them at first, and a sense of reciprocal utility, the great and only cement of social union in the absence of publick honour and justice, for which in evil times it is a general substitute, would combine them at length in communities more or less regular, laws would be proposed by a part of each community, but enacted by the whole; and governments would be variously arranged for the happiness or misery of the governed, according to their own virtue and wisdom, or depravity and folly; so that, in less than three thousand years, the world would exhibit the same appearances, which we may actually observe on it in the age of the great *Arabian* impostor.

On that part of it, to which our united reſearches are generally confined, we ſee *five* races of men peculiarly diſtinguiſhed, in the time of Muhamed, for their multitude and extent of dominion; but we have reduced them to *three*, becauſe we can diſcover no more, that eſſentially differ in language, religion, manners, and other known characteriſticks: now theſe three races, how variouſly ſoever they may at preſent be diſperſed and intermixed, muſt (if the preceding concluſions be juſtly drawn) have migrated originally from a central country, to find which is the problem propoſed for ſolution. Suppoſe it ſolved; and give any arbitrary name to that centre: let it, if you pleaſe, be *Iran*. The three primitive languages, therefore, muſt at firſt have been concentrated in *Iran*, and there only in fact, we ſee traces of them in the earlieſt hiſtorical age; but, for the ſake of greater preciſion, conceive the whole empire of *Iran*, with all its mountains and vallies, plains and rivers, to be every way infinitely diminiſhed; the firſt winding courſes, therefore, of all the nations proceeding from it by land, and nearly at the ſame time, will be little right lines, but without interſections, becauſe thoſe courſes could not have thwarted and croſſed one another: if then you conſider the ſeats of all the migrating nations as points in a ſurrounding figure, you will perceive, that the ſeveral rays, diverging from *Iran*, may be drawn to them without any interſection; but this will not happen, if you aſſume as a centre *Arabia*, or *Egypt*; *India*, *Tartary*, or *China*:

China: it follows, that *Iran*, or *Perſia*, (I contend for *the meaning not the name*) was the central country which we ſought. This mode of reaſoning I have adopted, not from any affectation (as you will do me the juſtice to believe) of a ſcientifick diction, but for the ſake of conciſeneſs and variety, and from a wiſh to avoid repetitions; the ſubſtance of my argument having been detailed in a different form at the cloſe of another diſcourſe; nor does the argument in any form riſe to demonſtration, which the queſtion by no means admits: it amounts, however, to ſuch a proof, grounded on written evidence and credible teſtimony, as all mankind hold ſufficient for deciſions affecting property, freedom, and life.

THUS then have we proved, that the inhabitants of *Aſia*, and conſequently, as it might be proved, of the whole earth, ſprang from three branches of one ſtem: and that thoſe branches have ſhot into their preſent ſtate of luxuriance, in a period comparatively ſhort, is apparent from a fact univerſally acknowledged, that we find no certain monument, or even probable tradition, of nations planted, empires and ſtates raiſed, laws enacted, cities built, navigation improved, commerce encouraged, arts invented, or letters contrived, above twelve or at moſt fifteen or ſixteen centuries before the birth of CHRIST, and from another fact, which cannot be controverted, that ſeven hundred or a thouſand years would have been fully adequate to the ſup-

poſed propagation, diffuſion, and eſtabliſhment of the human race.

THE moſt ancient hiſtory of that race, and the oldeſt compoſition perhaps in the world, is a work in *Hebrew*, which we may ſuppoſe at firſt, for the ſake of our argument, to have no higher authority than any other work of equal antiquity, that the reſearches of the curious had accidentally brought to light: it is aſcribed to MUSAH; for ſo he writes his own name, which, after the *Greeks* and *Romans*, we have changed into MOSES; and, though it was manifeſtly his object to give an hiſtorical account of a ſingle family, he has introduced it with a ſhort view of the primitive world, and his introduction has been divided, perhaps improperly, into *eleven* chapters. After deſcribing with awful ſublimity the creation of this univerſe, he aſſerts, that one pair of every animal ſpecies was called from nothing into exiſtence; that the human pair were ſtrong enough to be happy, but free to be miſerable; that, from deluſion and temerity, they diſobeyed their ſupreme benefactor, whoſe goodneſs could not pardon them conſiſtently with his juſtice; and that they received a puniſhment adequate to their diſobedience, but ſoftened by a myſterious promiſe to be accompliſhed in their deſcendants.

WE cannot but believe, on the ſuppoſition juſt made of a hiſtory uninſpired, that theſe facts were delivered by tradition from the firſt pair, and related by MOSES in a figurative ſtyle; not in that

ſort

ſort of allegory, which rhetoricians deſcribe as a mere aſſemblage of metaphors, but in the ſymbolical mode of writing adopted by eaſtern ſages, to embelliſh and dignify hiſtorical truth; and, if this were a time for ſuch illuſtrations, we might produce the ſame account of the *creation* and the *fall*, expreſſed by ſymbols very nearly ſimilar, from the *Puránas* themſelves, and even from the *Véda*, which appears to ſtand next in antiquity to the five books of Moses.

The ſketch of antediluvian hiſtory, in which we find many dark paſſages, is followed by the narrative of a *deluge*, which deſtroyed the whole race of man, except four pairs; an hiſtorical fact admitted as true by every nation, to whoſe literature we have acceſs, and particularly by the ancient *Hindu*, who have allotted an entire *Purána* to the detail of that event, which they relate, as uſual, in ſymbols or allegories. I concur moſt heartily with thoſe, who inſiſt, that, in proportion as any fact mentioned in hiſtory ſeems repugnant to the courſe of nature, or, in one word, miraculous, the ſtronger evidence is required to induce a rational belief of it; but we hear without incredulity, that cities have been overwhelmed by eruptions from burning mountains, territories laid waſte by hurricanes, and whole iſlands depopulated by earthquakes: if then we look at the firmament ſprinkled with innumerable ſtars; if we conclude by a fair analogy, that every ſtar is a ſun, attracting, like ours, a ſyſtem of inhabited planets; and if our ardent fancy, ſoaring

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hand in hand with ſound reaſon, waft us beyond the viſible ſphere into regions of immenſity, diſcloſing other celeſtial expanſes and other ſyſtems of ſuns and worlds, on all ſides, without number or end, we cannot but conſider the ſubmerſion of our little ſpheroid as an infinitely leſs event in reſpect of the immeaſureable univerſe, than the deſtruction of a city or an iſle in reſpect of this habitable globe. Let a general flood, however, be ſuppoſed improbable, in proportion to the magnitude of ſo ruinous an event, yet the concurrent evidences of it are completely adequate to the ſuppoſed improbability; but, as we cannot here expatiate on thoſe proofs, we proceed to the fourth important fact recorded in the *Moſaick* hiſtory; I mean the firſt propagation and early diſperſion of mankind, *in ſeparate families*, to ſeparate places of reſidence.

THREE ſons of the juſt and virtuous man, whoſe lineage was preſerved from the general inundation, travelled, we are told, as they began to multiply, in *three* large diviſions variouſly ſubdivided: the children of YA'FET ſeem, from the traces of *Sclavonian* names, and the mention of their being *enlarged*, to have ſpread themſelves far and wide, and to have produced the race, which, for want of a correct appellation, we call *Tartarian*; the colonies formed by the ſons of HAM and SHEM, appear to have been nearly ſimultaneous; and, among thoſe of the latter branch, we find ſo many names inconteſtably preſerved at this hour in *Arabia*, that we cannot heſitate in pronouncing them the ſame people,

ple, whom hitherto we have denominated *Arabs*; while the former branch, the moſt powerful and adventurous of whom were the progeny of CUSH, MISR, and RAMA, (names remaining unchanged in *Sanſcrit*, and highly revered by the *Hindus*) were, in all probability, the race, which I call *Indian*, and to which we may now give any other name that may ſeem more proper and comprehenſive.

THE general introduction to the *Jewiſh* hiſtory cloſes with a very conciſe and obſcure account of a preſumptuous and mad attempt, by a particular colony, to build a ſplendid city and raiſe a fabrick of immenſe height, independently of the divine aid; and, it ſhould ſeem, in defiance of the divine power; a project, which was baffled by means appearing, at the firſt view, inadequate to the purpoſe, but ending in violent diſſentions among the projectors, and in the ultimate ſeparation of them: this event alſo ſeems to be recorded by the ancient *Hindus* in two of their *Purănas*; and it will be proved, I truſt, on ſome future occaſion, that *the lion burſting from a pillar to deſtroy a blaſpheming giant*, and *the dwarf, who beguiled and held in deriſion* the magnificent BELI, are one and the ſame ſtory related in a ſymbolical ſtyle.

Now theſe primeval events are deſcribed as having happened between the *Oxus* and *Euphrates*, the mountains of *Caucaſus* and the borders of *India*, that is, within the limits of *Iran*; for, though moſt of the *Moſaick* names have been conſiderably altered, yet numbers of them remain unchanged: we

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ſtill find *Harrán* in *Meſopotamia*, and travellers appear unanimous in fixing the ſite of ancient *Babel*.

THUS, on the preceding ſuppoſition, that the firſt eleven chapters of the book, which it is thought proper to call *Geneſis*, are merely a preface to the oldeſt civil hiſtory now extant, we ſee the truth of them confirmed by antecedent reaſoning, and by evidence in part highly probable, and in part certain; but the *connection* of the *Moſaick* hiſtory with that of the Goſpel, by a chain of ſublime predictions unqueſtionably ancient, and apparently fulfilled, muſt induce us to think the *Hebrew* narrative more than human in its origin, and conſequently true in every ſubſtantial part of it, though poſſibly expreſſed in figurative language; as many learned and pious men have believed, and the moſt pious may believe without injury, and perhaps with advantage, to the cauſe of revealed religion. If MOSES then was endued with ſupernatural knowledge, it is no longer probable only, but abſolutely certain, that the whole race of man proceeded from *Iran*, as from a centre, whence they migrated at firſt in three great colonies; and that thoſe three branches grew from a common ſtock, which had been miraculouſly preſerved in a general convulſion and inundation of this globe.

HAVING arrived, by a different path, at the ſame concluſion with Mr. BRYANT, as to one of thoſe families, the moſt ingenious and enterpriſing of the three, but arrogant, cruel, and idolatrous, which we both conclude to be various ſhoots from the *Ha-*

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mian or *Amonian* branch, I ſhall add but little to my former obſervations on his profound and agreeable work, which I have thrice peruſed with increaſed attention and pleaſure, though not with perfect acquieſcence in the other leſs important parts of his plauſible ſyſtem. The ſum of his argument ſeems reducible to three heads. Firſt; "if the deluge "really happened at the time recorded by MOSES, "thoſe nations, whoſe monuments are preſerved, "or whoſe writings are acceſſible, muſt have re-"tained memorials of an event ſo ſtupendous and "comparatively ſo recent; but in fact they have "retained ſuch memorials:" this reaſoning ſeems juſt, and the fact is true beyond controverſy. Secondly; "thoſe memorials were expreſſed by the "race of HAM, before the uſe of letters, in rude "ſculpture or painting, and moſtly in ſymbolical "figures of the *Ark*, the eight perſons concealed in "it, and the birds, which firſt were dimiſſed from "it: this fact is probable, but, I think, not ſuffici-"ently aſcertained." Thirdly; "all ancient My-"thology (except what was purely *Sabian*) had its "primary ſource in thoſe various ſymbols miſun-"derſtood; ſo that ancient mythology ſtands now "in the place of ſymbolical ſculpture or painting, "and muſt be explained on the ſame principles, on "which we ſhould begin to decypher the originals, "if they now exiſted:" this part of the ſyſtem, is, in my opinion, carried too far; nor can I perſuade myſelf, (to give one inſtance out of many) that the beautiful allegory of CUPID and PYSCHE had the

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remoteſt alluſion to the deluge, or that HYMEN ſignified the *veil* which covered the Patriarch and his family. Theſe propoſitions, however, are ſupported with great ingenuity and ſolid erudition, but unprofitably for the argument, and unfortunately, perhaps, for the fame of the work itſelf, recourſe is had to etymological conjecture, than which no mode of reaſoning is in general weaker or more deluſive. He, who profeſſes to derive the words of any one language from thoſe of another, muſt expoſe himſelf to the danger of perpetual errours, unleſs he be perfectly acquainted with both; yet my reſpectable friend, though eminently ſkilled in the idioms of *Greece* and *Rome*, has no ſort of acquaintance with any *Aſiatick* dialect except *Hebrew*; and he has conſequently made miſtakes, which every learner of *Arabick* and *Perſian* muſt inſtantly detect. Among *fifty* radical words (*ma*, *taph*, and *ram* being included) *eighteen* are purely of *Arabian* origin, *twelve* merely *Indian*, and *ſeventeen* both *Sanſcrit* and *Arabick*, but in ſenſes totally different; while *two* are *Greek* only, and *one Egyptian* or barbarous: if it be urged, that thoſe *radicals* (which ought ſurely to have concluded, inſtead of preceding, an *analytical* inquiry) are precious traces of the primitive language, from which all others were derived, or to which, at leaſt, they were ſubſequent, I can only declare my belief, that the language of NOAH is loſt irretrievably, and aſſure you, that, after a diligent ſearch, I cannot find a ſingle word uſed in common by the *Arabian*, *Indian*, and *Tartar* families,

families, before the intermixture of dialects occasioned by *Mahomedan* conquests. There are, indeed, very obvious traces of the *Hamian* language, and some hundreds of words might be produced, which were formerly used promiscuously by most nations of that race; but I beg leave, as a philologer, to enter my protest against conjectural etymology in historical researches, and principally against the licentiousness of etymologists in transposing and inserting letters, in substituting, at pleasure, any consonant for another of the same order, and in totally disregarding the vowels: for such permutations few radical words would be more convenient than CUS or CUSH, since dentals being changed for dentals, and palatials for palatials, it instantly becomes *coot*, *goose*, and, by transposition, *duck*, all water-birds, and evidently symbolical; it next is the *goat* worshipped in *Egypt*, and by a metathesis, the *dog* adored as an emblem of SIRIUS, or, more obviously, a *cat*, not the domestick animal, but a sort of ship, and the *Catos*, or great sea fish of the *Doriens*. It will hardly be imagined, that I mean by this irony to insult an author, whom I respect and esteem; but no consideration should induce me to assist, by my silence, in the diffusion of errour; and I contend, that almost any word or nation, might be derived from any other, if such licenses as I am opposing, were permitted in etymological histories: when we find, indeed, the same words, letter for letter, and in a sense precisely the same, in different languages, we can scarce hesitate

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in allowing them a common origin; and, not to depart from the example before us, when we ſee CUSH or CUS (for the *Sanſcrit* name alſo is variouſly pronounced) among the ſons of BRAHMA', that is among the progenitors of the *Hindus*, and at the head of an ancient pedigree preſerved in the *Rámáyán*; when we meet with his name again in the family of RA'MA; when we know, that the name is venerated in the higheſt degree, and given to a ſacred graſs, deſcribed as a *Poa* by KOENIG, which is uſed with a thouſand ceremonies in the oblations to fire, ordained by MENU, to form the ſacrificial zone of the *Brahmans*, and ſolemnly declared in the *Véda* to have ſprung up ſoon after the *deluge*, whence the *Pauránicks* conſider it as *the briſtly hair of the boar which ſupported the globe*; when we add, that one of the ſeven *dwípas*, or great peninſulas of this earth, has the ſame appellation, we can hardly doubt, the CUSH of MOSES and the VA'LMIC, was the ſame perſonage, and an anceſtor of the *Indian* race.

FROM the teſtimonies adduced in the laſt ſix annual diſcourſes, and from the additional proofs laid before you, or rather opened, on the preſent occaſion, it ſeems to follow, that the only human family after the flood eſtabliſhed themſelves in the northern parts of *Iran*; that, as they multiplied, they were divided into three diſtinct branches, each retaining little at firſt, and loſing the whole by degrees, of their common primary language, but agreeing ſeverally on new expreſſions, for new ideas;

ideas; that the branch of Y'AFET was *enlarged* in many ſcattered ſhoots over the north of *Europe* and *Aſia*, diffuſing themſelves as far as the weſtern and eaſtern ſeas, and at length, in the infancy of navigation, beyond them both; that they cultivated no liberal arts, and had no uſe of letters, but formed a variety of dialects, as their tribes were variouſly ramified; that, ſecondly, the children of HAM, who founded, in *Iran* itſelf, the monarchy of the firſt *Chaldeans*, invented letters, obſerved and named the luminaries of the firmament, calculated the known *Indian* period of *four hundred and thirty-two thouſand years*, or an *hundred and twenty* repetitions of the *ſaros*, and contrived the old ſyſtem of mythology, partly allegorical, and partly grounded on idolatrous veneration, for their ſages and lawgivers; that they were diſperſed, at various intervals, and in various colonies, over land and ocean; that the tribes of MISR, CUSH, and RAMA, ſettled in *Africk* and *India*; while ſome of them, having improved the art of ſailing, paſſed from *Egypt*, *Phenice*, and *Phrygia*, into *Italy* and *Greece*, which they found thinly peopled by former emigrants, of whom they ſupplanted ſome tribes, and united themſelves with others; whilſt a ſwarm, from the ſame hive, moved, by a northerly courſe, into *Scandinavia*, and another, by the head of the *Oxus*, and through the paſſes of *Imaus* into *Caſhgar* and *Eighúr*, *Khatá*, and *Khoten*, as far as the territories of *Chín* and *Tancút*, where letters have been uſed and arts immemorially cultivated; nor is it unreaſonable to believe, that

ſome of them found their way from the eaſtern iſles into *Mexico* and *Peru*, where traces were diſcovered of rude literature and mythology analogous to thoſe of *Egypt* and *India*; that, thirdly, the old *Chaldean* empire being overthrown by the *Aſſyrians* under CAYU'MERS, other migrations took place, eſpecially into *India*, while the reſt of SHAM's progeny, ſome of whom had before ſettled on the Red Sea, peopled the whole *Arabian* peninſula, preſſing cloſe on the nations of *Syria* and *Phenice*; that, laſtly, from all the three families, were detached many bold adventurers, of an ardent ſpirit, and roving diſpoſition who diſdained ſubordination and wandered in ſeparate clans, till they ſettled in diſtant iſles, or in deſerts and mountainous regions; that, on the whole, ſome colonies might have migrated before the death of their venerable progenitor, but that ſtates and empires could ſcarce have aſſumed a regular form, till fifteen or ſixteen hundred years before the *Chriſtian* epoch, and that for the firſt thouſand years of that period, we have no hiſtory, unmixed with fable, except that of the turbulent and variable, but eminently diſtinguiſhed nation deſcended from ABRAHAM.

MY deſign, gentlemen, of tracing the origin and progreſs of the five principal nations, who have peopled, *Aſia*, and of whom there were conſiderable remains in their ſeveral countries, at the time of MUHAMMED's birth, is now accompliſhed; ſuccinctly, from the nature of theſe eſſays, imperfectly, from the darkneſs of the ſubject, and ſcantineſs of

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my materials, but clearly and comprehenſively enough to form a baſis for ſubſequent reſearches: you have ſeen, as diſtinctly as I am able to ſhow, who thoſe nations originally were, *whence* and *when* they moved towards their final ſtations; and, in my future annual diſcourſes, I propoſe to enlarge on the *particular advantages* to our country, and to mankind, which may reſult from our ſedulous and united inquiries into the hiſtory, ſcience and arts of theſe *Aſiatick* regions, eſpecially of the *Britiſh* dominions in *India*, which we may conſider as the centre (not of the human race, but) of our common exertions to promote its true intereſts; and we ſhall concur, I truſt, in opinion, that the race of man, to advance whoſe manly happineſs is our duty and will, and will of courſe be our endeavour, cannot long be happy without virtue, nor actively virtuous without freedom, nor ſecurely free without rational knowledge.

THE PREFACE

TO THE

INSTITUTES

OF

HINDU LAW,

By Sir WILLIAM JONES.

IT is a maxim in the ſcience of legiſlation and government, that *laws are of no avail without manners*; or, to explain the ſentence more fully, that the beſt intended legiſlative proviſions would have no beneficial effect even at firſt, and none at all in a ſhort courſe of time, unleſs they were congenial to the diſpoſition and habits, to the religious prejudices, and approved immemorial uſages, of the people, for whom they were enacted; eſpecially if that people univerſally and ſincerely believed, that all their ancient uſages and eſtabliſhed rules of conduct had the ſanction of an actual revelation from heaven: the legiſlature of *Britain* having ſhown, in compliance with this maxim, an intention to leave the natives of theſe *Indian* provinces in poſſeſſion of their own laws, at leaſt on the titles of *contracts* and *inheritances*, we may humbly preſume,

that

that all future provisions, for the administration of justice and government in *India*, will be conformable, as far as the natives are affected by them, to the manners and opinions of the natives themselves; an object, which cannot possibly be attained, until those manners and opinions can be fully and accurately known. These considerations, and a few others more immediately within my own province, were my principal motives for wishing to know, and have induced me at length to publish, that system of duties, religious and civil, and of law in all its branches, which the *Hindus* firmly believe to have been promulged by MENU, son or grandson of BRAHMA; or, in plain language, the first of created beings, and not the oldest only, but the holiest of legislators; a system so comprehensive and so minutely exact, that it may be considered as the *Institutes* of *Hindu* Law, preparatory to the copious *Digest*, which has lately been compiled by *Pandits* of eminent learning, and introductory perhaps to a *Code*, which may supply the many natural defects in the old jurisprudence of this country, and without any deviation from its principles, accommodate it justly to the improvement of a commercial age.

WE are lost in an inextricable labyrinth of astronomical cycles, *Yugas*, *Mahâyugas*, *Calpas*, and *Menwantanas*, in attempting to calculate the time, when the first MENU, according to the *Brahmens*, governed this world, and became the progenitors of mankind, who from him are called *mánaráh*, nor can we, so clouded are the old history and chrono-

logy of *India* with fables and allegories, aſcertain the preciſe age, when the work, now preſented to the public, was actually compoſed; but we are in poſſeſſion of ſome evidence, partly extrinſick and partly internal, that it is really one of the oldeſt compoſitions exiſting. From a text of PARA'SARA, diſcovered by Mr. DAVIS, it appears, that the vernal equinox had gone back from the *tenth* degree of *Bhanani* to the *firſt* of *Aſwini*, or *twenty-three degrees and twenty minutes*, between the days of that *Indian* philoſopher, and the year of our Lord 499, when it coincided with the origin of the *Hindu* ecliptic; ſo that PARA'SARA probably flouriſhed near the cloſe of the *twelfth* century before CHRIST: now PARA'SARA was the grandſon of another ſage, named VASI'SHT'HA, who is often mentioned in the laws of MENU, and once as contemporary with the divine BHRIGU himſelf; but the character of BHRIGU, and the whole dramatical arrangement of the book before us, are clearly fictitious and ornamental, with a deſign, too common among ancient lawgivers, of ſtamping authority on the work by the introduction of ſupernatural perſonages, though VASI'SHT'HA may have lived many generations before the actual writer of it; who names him, indeed, in one or two places as a philoſopher in an earlier period. The ſtyle, however, and metre of this work (which there is not the ſmalleſt reaſon to think affectedly obſolete) are widely different from the language and metrical rules of CA'LIDA'S, who unqueſtionably wrote before

fore the beginning of our æra; and the dialect of MENU is even obſerved in many paſſages to reſemble that of the *Véda*, particularly in a departure from the more modern grammatical forms; whence it muſt at firſt view ſeem very probable, that the laws, now brought to light, were conſiderably older than thoſe of SOLON or even of LYCURGUS, although the promulgation of them, before they were reduced to writing, might have been coeval with the firſt monarchies eſtabliſhed in *Egypt* or *Aſia*: but, having had the ſingular good fortune to procure ancient copies of eleven *Upaniſhads* with a very perſpicuous comment, I am enabled to fix with more exactneſs the probable age of the work before us, and even to limit its higheſt poſſible age, by a mode of reaſoning, which may be thought new, but will be found, I perſuade myſelf, ſatisfactory, if the publick ſhall on this occaſion give me credit for a few very curious facts, which, though capable of ſtrict proof, can at preſent be only aſſerted. The *Sanſcrit* of the three firſt *Védas*, (I need not here ſpeak of the fourth,) that of the *Mánava*, *Dherma*, *Sáſtra*, and that of the *Puránas*, differ from each other in pretty exact proportion to the *Latin* of NUMA, from whoſe laws entire ſentences are preſerved, that of APPIUS, which we ſee in the fragments of the Twelve Tables, and that of CICERO, or of LUCRETIUS, where he has not affected an obſolete ſtyle: if the ſeveral changes, therefore, of *Sanſcrit* and *Latin*, took place, as we may fairly aſſume, in times very nearly proportional, the *Vé-*

das muſt have been written about 300 years before theſe Inſtitutes, and about 600 before the *Puránas* and *Itihá∫as*, which I am fully convinced were not the productions of VYA'SA; ſo that if the ſon of PARA'SARA committed the traditional *Védas* to writing in the *Sanſcrit* of his father's time, the original of this book muſt have received its preſent form about 880 years before CHRIST's birth. If the texts, indeed, which VYA'SA collected, had been actually *written*, in a much older dialect, by the ſages preceding him, we muſt enquire into the greateſt poſſible age of the *Védas* themſelves: now one of the longeſt and fineſt *Upani∫hads* in the ſecond *Véda* contains three liſts, in a regular ſeries upwards, of at moſt *forty-two* pupils and preceptors, who ſucceſſively received and tranſmitted (probably by oral tradition) the doctrine contained in that *Upani∫had*; and as the old *Indian* prieſts were ſtudents at *fifteen*, and inſtructors at *twenty-five*, we cannot allow more than *ten* years on an average for each interval between the reſpective traditions; whence, as there are *forty* ſuch intervals, in two of the liſts between VYA'SA, who arranged the whole work, and AYA'SYA, who is extolled at the beginning of it, and juſt as many, in the third liſt, between the compiler, and YA'JNYAWALCYA, who makes the principal figure in it, we find the higheſt age of the *Yajur Véda* to be 1580 years before the birth of our Saviour, (which would make it older than the five books of MOSES) and that of our *Indian* law tract about 1280 years

before

before the ſame epoch. The former date, however, ſeems the more probable of the two, becauſe the *Hindu* ſages are ſaid to have delivered their knowledge orally, and the very word *Sruta*, which we often ſee uſed for the *Véda* itſelf, means *what was heard*; not to inſiſt, that CULLU'CA expreſsly declares the ſenſe of the *Véda* to be conveyed in the *language* of VYA'SA. Whether MENU, or MENUŚ in the nominative and MENO's in an oblique caſe, was the ſame perſonage with MINOS, let others determine; but he muſt indubitably have been far older than the work, which contains his laws, and, though perhaps he was never in *Crete*, yet ſome of his inſtitutes may well have been adopted in that iſland, whence LYCURGUS a century or two afterwards may have imported them to *Sparta*.

THERE is certainly a ſtrong reſemblance, though obſcured and faded by time, between our MENU with his divine Bull, whom he names as DHERMA himſelf, or the genius of abſtract juſtice, and the MNEUES of *Egypt* with his companion or ſymbol, APIS; and although we ſhould be conſtantly on our guard againſt the deluſion of etymological conjecture, yet we cannot but admit, that MINOS and MNEUES, or MNEUIS, have only *Greek* terminations, but that the crude noun is compoſed of the ſame radical letters both in *Greek* and in *Sanſcrit*. 'That APIS 'and MNEUIS, ſays the analyſt of ancient mytholo-'gy, were both repreſentations of ſome perſonage, 'appears from the teſtimony of LYCOPHRON and 'his ſcoliaſt; and that perſonage was the ſame,

'who

'who in *Crete* was ſtyled MINOS, and who was alſo
'repreſented under the emblem of the *Minotaur*:
'DIODORUS, who confines him to *Egypt*, ſpeaks of
'him, by the title of the bull *Mneuis*, as the firſt
'lawgiver, and ſays, "that he lived after the age
"of the gods and heroes, when a change was made
"in the manner of life among men; that he was a
"man of a moſt exalted ſoul, and a great promoter
"of civil ſociety, which he benefited by his laws;
"that thoſe laws were unwritten, and received by
"him from the chief *Egyptian* deity HERMES, who
"conferred them on the world as a gift of the
"higheſt importance." He was the ſame, adds my
'learned friend, with MENES, whom the *Egyptians*
'repreſented as their firſt king and principal bene-
'factor, who firſt ſacrificed to the gods, and brought
'about a great change in diet.' If MINOS, the
ſon of JUPITER, whom the *Cretans*, from national
vanity, might have made a native of their own
iſland, was really the ſame perſon with MENU, the
ſon of BRAHMA', we have the good fortune to re-
ſtore, by means of *Indian* literature, the moſt cele-
brated ſyſtem of heathen juriſprudence, and this
work might have been entitled, *The Laws of* MI-
NOS; but the paradox is too ſingular to be confi-
dently aſſerted, and the geographical part of the
book, with moſt of the alluſions to natural hiſtory,
muſt indubitably have been written after the *Hindu*
race had ſettled to the ſouth of *Himálaya*. We
cannot but remark, that the word MENU has no
relation whatever to the *Moon*; and that it was the

ſeventh

ſeventh, not the *firſt*, of that name, whom the *Brahmens* believe to have been preſerved in an ark from the general deluge: him they call the *Child of the Sun*, to diſtinguiſh him from our legiſlator; but they aſſign to his brother YAMA *the office* (which the *Greeks* were pleaſed to confer on MINOS) *of judge in the ſhades below*.

THE name of MENU is clearly derived (like *menes*, *mens*, and mind) from the root *men* to *underſtand*; and it ſignifies, as all the *Pandits* agree, *intelligent*, particularly in the doctrines of *Véda*, which the compoſer of our *Dherma Sáſtra* muſt have ſtudied very diligently; ſince great numbers of its texts, changed only in a few ſyllables for the ſake of the meaſure, are interſperſed through the work and cited at length in the commentaries: the publick may, therefore aſſure themſelves, that they now poſſeſs a conſiderable part of the *Hindu* ſcripture, without the dulneſs of its prophane ritual or much of its myſtical jargon. DA'RA SHUCU'H was perſuaded, and not without reaſon, that the firſt MENU of the *Brahmens* could be no other perſon than the progenitor of mankind, to whom *Jews*, *Chriſtians*, and *Muſſelmans* unite in giving the name of ADAM; but whoever he might have been, he is highly honoured by name in the *Véda* itſelf, where it is declared, 'that whatever MENU pronounced, was 'a medicine for the ſoul;' and the ſage VRIHASPETI, now ſuppoſed to preſide over the planet *Jupiter*, ſays in his own law tract, that 'MENU held 'the firſt rank among legiſlators, becauſe he had

'expreſſed

'expreſſed in his code the whole ſenſe of the *Véda*:
'that no code was approved, which contradicted
'MENU; that other *Saſtras*, and treatiſe on gram-
'mar or logick, retained ſplendour ſo long only as
'MENU, who taught the way to juſt wealth, to
'virtue, and to final happineſs, was not ſeen in
'competition with them.' VYA'SA too, the ſon of PARA'SARA before mentioned, has decided, that 'the *Véda* with its *Angas*, on the ſix compoſitions 'deduced from it, the revealed ſyſtem of medicine, 'the *Puránas*, or ſacred hiſtories, and the code of 'MENU, were four works of ſupreme authority, 'which ought never to be ſhaken by arguments 'merely human.'

IT is the general opinion of *Pandits*, that BRAHMA taught his laws to MENU in a *hundred thouſand verſes*, which MENU explained to the primitive world in the very words of the book now tranſlated, where he names himſelf, after the manner of ancient ſages, in the third perſon; but, in a ſhort preface to the law tract of NA'RED, it is aſſerted, that 'MENU, having written the laws of BRAHMA in a 'hundred thouſand *ſlócas* or couplets, arranged un-'der *twenty-four* heads in a *thouſand* chapters, deliver-'ed the work to NA'RED, the ſage among gods, who 'abridged it for the uſe of mankind, in *twelve* '*thouſand* verſes, and gave them to a ſon of BHIR'-'GU, named SUMATI, who, for greater eaſe to the 'human race, reduced them to *four thouſand*; that 'mortals read only the ſecond abridgment by SU-'MATI, while the gods of the lower heaven, and

'the

'the band of celeſtial muſicians, are engaged in 'ſtudying the primary code, beginning with the 'fifth verſe, a little varied, of the work now extant 'on earth; but that nothing remains of NARED's 'abridgment, except an elegant epitome of the '*ninth* original title *on the adminiſtration of juſtice.*' Now ſince theſe inſtitutes conſiſt only of *two thouſand ſix hundred* and *eighty-five* verſes, they cannot be the whole work aſcribed to SUMATI, which is probably diſtinguiſhed by the name of the *Vriddah*, or ancient, *Mánáva*, and cannot be found entire; though ſeveral paſſages from it, which have been preſerved by tradition, are occaſionally cited in the new digeſt.

A NUMBER of gloſſes, or comments on MENU were compoſed by the *Munis*, or old philoſophers, whoſe treatiſes, together with that before us, conſtitute the *Dhermaſáſtra*, in a collective ſenſe, or *Body of Law*; among the more modern commentaries, that called *Médhátit'hi*, that by GO'RINDARA'JA, and that DHARANI'-DHERA, were once in the greateſt repute; but the firſt was reckoned prolix and unequal; the ſecond conciſe but obſcure; and the third often erroneous. At length appeared CULLU'CA BHATTA; who, after a painful courſe of ſtudy, and the collation of numerous manuſcripts, produced a work, of which it may perhaps be ſaid very truly, that it is the ſhorteſt, yet the moſt luminous, the leaſt oſtentatious, yet the moſt learned, the deepeſt, yet the moſt agreeable commentary, ever compoſed on any author ancient or modern, *Eu-*

ropean

ropean or *Aſiatick*. The *Pandits* care ſo little for genuine chronology, that none can tell me the age of CULLU'CA, whom they always name with applauſe; but he informs us himſelf that he was a *Brahmen* of the *Várindra* tribe, whoſe family had been ſettled in *Gaur* or *Bengal*, but that he had choſen his reſidence among the learned on the banks of the holy river at *Cáſi*. His text and interpretation I have almoſt implicitly followed, though I had myſelf collated many copies of MENU, and among them a manuſcript of a very ancient date: his gloſs is here printed in *Italicks*; and any reader who may chuſe to paſs it over as if unprinted, will have in *Roman* letters an exact verſion of the original, and may form ſome idea of its character and ſtructure, as well as of the *Sanſcrit* idiom, which muſt neceſſarily be preſerved in a verbal tranſlation; and a tranſlation, not ſcrupulouſly verbal, would have been highly improper in a work on ſo delicate and momentous a ſubject as private and criminal juriſprudence.

SHOULD a ſeries of *Brahmens* omit, for three generations, the reading of MENU, their ſacerdotal claſs, as all the *Pandits* aſſure me, would in ſtrictneſs be forfeited; but they muſt explain it only to their pupils of the three higheſt claſſes; and the *Brahmen*, who read it with me, requeſted moſt earneſtly, that his name might be concealed; nor would he have read it for any conſideration on a forbidden day of the moon, or without the cremonies preſcribed in the ſecond and fourth chapters for a

lecture

lecture on the *Véda*: ſo great indeed is the idea of ſanctity annexed to this book, that when the chief native magiſtrate at *Benares* endeavoured, at my requeſt, to procure a *Perſian* tranſlation of it, before I had a hope of being at any time able to underſtand the original, the *Pandits* of his court unanimouſly and poſitively refuſed to aſſiſt in the work; nor ſhould I have procured it at all, if a wealthy *Hindu*, at *Gaya*, had not cauſed the verſion to be made by ſome of his dependents, at the deſire of my friend Mr. LAW. The *Perſian* tranſlation of MENU, like all others from the *Sanſcrit* into that language, is a rude intermixture of the text, looſely rendered, with ſome old or new comment, and often with the crude notions of the tranſlation; and though it expreſſes the general ſenſe of the original, yet it ſwarms with errours, imputable partly to haſte, and partly to ignorance: thus where MENU ſays, *that emiſſaries are the eyes of a prince*, the *Perſian* phraſe makes him aſcribe *four eyes* to the perſon of a king; for the word *chár*, which means an emiſſary in *Sanſcrit*, ſignifies *four* in the popular dialect.

THE work now preſented to the *European* world, contains abundance of curious matter, extremely intereſting both to ſpeculative lawyers and antiquaries, with many beauties, which need not be pointed out, and with many blemiſhes which cannot be juſtified or palliated. It is a ſyſtem of deſpotiſm and prieſtcraft, both indeed limited by law, but artfully conſpiring to give mutual ſupport, though

with mutual checks; it is filled with ſtrange concerts in metaphyſicks and natural philoſophy, with idle ſuperſtitions, and with a ſcheme of theology, moſt obſcurely figurative, and conſequently liable to dangerous miſconception; it abounds with minute and childiſh formalities, with ceremonies generally abſurd and often ridiculous; the puniſhments are partial and fanciful; for ſome crimes dreadfully cruel; for others reprehenſibly ſlight; and the very morals, though rigid enough on the whole, are in one or two inſtances (as in the caſe of light oaths and of pious perjury) unaccountably relaxed: nevertheleſs, a ſpirit of ſublime devotion; of benevolence to mankind, and of amiable tenderneſs to all ſentient creatures pervades the whole work; the ſtyle of it has a certain auſtere majeſty, that ſounds like the language of legiſlation and extorts a reſpectful awe; the ſentiments of independence on all beings but GOD, and the harſh admonitions even to kings are truly noble; and the many panegyricks on the *Gáyátrì*, the *Mother*, as it is called, of the *Véda*, prove the author to have *adored* (not the viſible material *ſun* but) *that divine and incomparably greater light*, to uſe the words of the moſt venerable text in the *Indian* ſcriptures, *which illumines all, delight all, from which all proceed, to which all muſt return, and which alone can irradiate* (not our viſual organs merely, but our ſouls and) *our intellects*. Whatever opinion in ſhort may be formed of MENU and his laws, in a country happily enlightened by ſound philoſophy and the only

true

true revelation, it muſt be remembered, that thoſe laws are actually revered as the word of the Moſt High, by nations of great importance to the political and commercial intereſts of *Europe*, and particularly by many millions of *Hindu* ſubjects, whoſe well-directed induſtry would add largely to the wealth of *Britain*, and who aſk no more in return but protection for their perſons and places of abode, juſtice in their temporal concerns, indulgence to the prejudices of their old religion, and the benefit of thoſe laws, which they have been taught to believe ſacred, and which alone they can poſſibly comprehend.

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tific revelation, it must be remembered, that such laws are usually received as the word of the Most High; by nations of great importance to the political and commercial interests of [illegible], and [illegible] culate by many millions of kindred [illegible], whose well directed industry would add largely to the wealth of Avilion, and who ask no more in return but protection for their persons and places of abode, justice in their temporal concerns, indulgence to the prejudices of their old religion, and the benefit of whole laws, which they have been taught to believe sacred, and which alone they can readily comprehend.

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459
25

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